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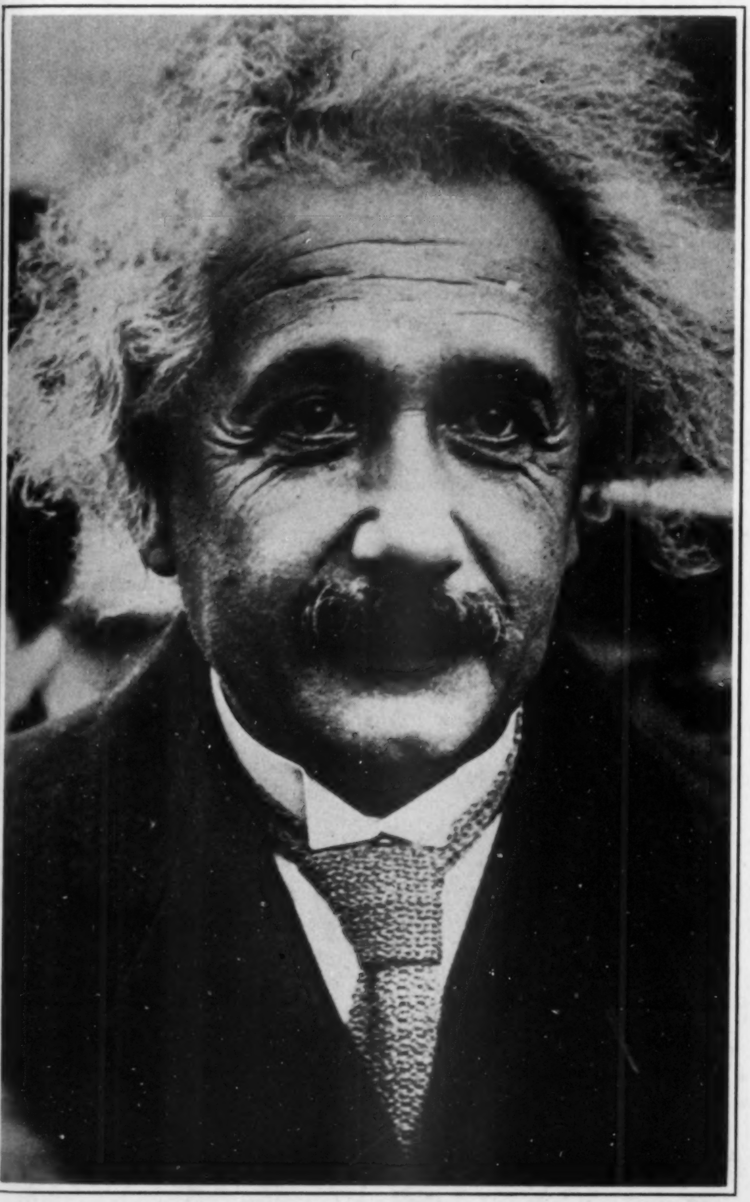

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A Record of the Darker Races

W. E. B. DU BOIS, EDITOR

IRENE C. MALVAN, BUSINESS MANAGER

THE CRISIS was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is conducted by an Editorial Board, consisting of W. E. B. Du Bois, Editor-in-chief, Walter White, Herbert J. Seligmann and Rachel Davis Du Bois.

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As the Eagle Soars

Arms? What effect can these toys have upon people who are starving for their liberty?

Mahatma Gandhi.

As the Crow Flies

Georgia has nominated for the Presidency, the Roosevelt who slapped Haiti in the face, dashed off a new constitution of his own to force down her throat and then laughed about it. This makes our task easy in November. We can vote for Nobody or Nothing.

•

If debts are not paid, there is no basis for civilization, says Mr. Dillon of Wall Street and parts adjacent. This leaves Chicago, England, Philadelphia, Hungary, Detroit, Germany and most of the rest of us in hopeless barbarism.

•

Give us time and we'll get history straight. The idea of Abraham Lincoln being born in a one-room, dirt floor cabin! No sir, says none other than Harvey Smith, he was born in a comfortable, five-room house on Mill Creek, Hardin County, Ky. And we add on our own hook: It had a piano, radio and butler! There now!

•

Churches are saying that Employment and not Wage Cuts is the Cure for Unemployment. Sounds logical, but there must be a catch in it.

•

Peace is looking up. Way up. Mr. Hoover as a good Quaker is sending a delegation to the General Disarmament Conference at Geneva. Mr. Hoover as Admiral of the Navy is urging Congress to spend $616,000,000 in making our warships efficient for destruction and murder.

•

The two major political parties are now preparing their quadrennial balancing act on the Tariff and Prohibition. If you believe in a High Tariff and Free Liquor, vote the Republican ticket or the Democratic. If you believe in Prohibition and Free Trade, vote the Democratic ticket or the Republican.

•

Hell is burning fiercely in Asia. England is going to smash India with 68,900 white troops. China is committing merry suicide. Japan is chasing bandits. Bandits are chasing the League of Nations and the League is chasing Japan. While American bankers are perched hopefully on the sidelines rolling cigarettes out of Stimson's notes.

•

The banks are failing with unabated vigor, the railroads are dying of starvation, and seven million American citizens are free to starve. But hold the fort: Hoover is coming with millions for the railroads and banks and Taxation for the rest of us.

•

The United States can forgive its foreign debts, or Europe, when Germany collapses, can refuse to pay us. In either case, we get nothing; which is just what we deserve.

•

Our firm belief is that the man who now is posing as Premier of England is not Ramsay Macdonald at all but the German Kaiser, escaped from Doorn and in disguise. Of course, we may be wrong, but the thing will bear investigation.

•

These human difficulties are so simple. France has been shouting: "We will have our pay!" The United States has been yelling: "We will not forgive our debtors!" England has been remarking: "If we pay the United States, Germany must pay us!" And now Germany says simply and plainly: "We will not pay because we cannot." And what's going to be done about it?

•

The world slump is not nearly as mysterious as some would have us believe. There are three causes: War, Tariffs, Debts. There are three remedies: Stop preparing for war; Lower and eventually abolish the tariffs; Wipe out international debts. It is all so simple, but, of course, it will not be done.

•

Learn the logic of Hawaii. Missions, debt, slavery, rape, sugar, pine apples. Net result: millionaires, moonlight music, rape, bad government, battleships.

To American Negroes

By ALBERT EINSTEIN

The Author

Albert Einstein is a Jew of German nationality. He was born in Württemburg in 1879 and educated in Switzerland. He has been Professor of Physics at Zürich and Prague and is at present director of the Kaiser-Wilhelm Physical Institute at Berlin. He is a member of the Royal Prussian Academy of Sciences and of the British Royal Society. He received the Nobel prize in 1891 and the Copley Medal in 1895.

Einstein is a genius in higher physics and ranks with Copernicus, Newton and Kepler. His famous theory of Relativity, advanced first in 1905, is revolutionizing our explanation of physical phenomena and our conceptions of Motion, Time and Space.

But Professor Einstein is not a mere mathematical mind. He is a living being, sympathetic with all human advance. He is a brilliant advocate of disarmament and World Peace and he hates race prejudice because as a Jew he knows what it is. At our request, he has sent this word to THE CRISIS with "Ausgezeichneter Hochachtung" ("Distinguished respect").

THE GERMAN TEXT

Es scheint eine allgemeine Tatsache zu sein, dass Minderheiten—besonders, wenn deren Individuen durch körperliche Merkmale erkennbar sind—von den Mehrheiten, unter denen sie leben, als minderwertige Menschenklasse behandelt werden. Das Tragische solchen Schicksals liegt aber nicht nur in der instinktiv realisierten Benachteiligung dieser Minderheiten in wirtschaftlicher und sozialer Beziehung, sondern auch darin, dass die durch solche Behandlung Betroffenen durch den suggestiven Einfluss der Majorität meist selbst jenem Wertungs-Vorurteil erliegen und ihresgleichen für minderwertig halten. Dieser zweite und grössere Teil des Uebels kann durch engeren Zusammenschluss und durch zielbewusste erzieherische Aufklärung der Minderheit beseitigt und so eine seelische Befreiung der Minderheit erreicht werden.

Das zielbewusste Streben der amerikanischen Neger in dieser Richtung verdient alle Anerkennung und Förderung.

THE ENGLISH TRANSLATION

It seems to be a universal fact that minorities, especially when their individuals are recognizable because of physical differences, are treated by the majorities among whom they live as an inferior class. The tragic part of such a fate, however, lies not only in the automatically realized disadvantages suffered by these minorities in economic and social relations, but also in the fact that those who meet such treatment themselves for the most part acquiesce in this prejudiced estimate because of the suggestive influence of the majority, and come to regard people like themselves as inferior. This second and more important aspect of the evil can be met through closer union and conscious educational enlightenment among the minority, and so an emancipation of the soul of the minority can be attained.

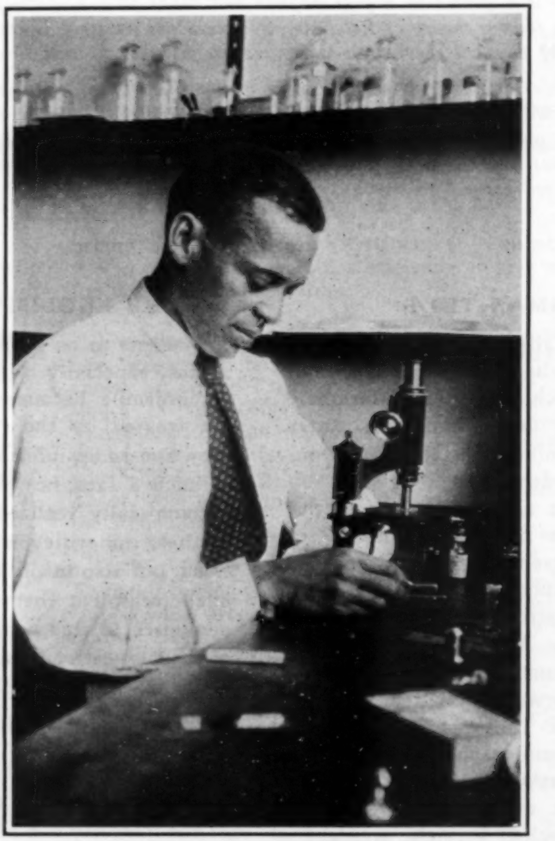
The determined effort of the American Negroes in this direction deserves every recognition and assistance.

ERNEST JUST, BIOLOGIST

By GEORGE R. ARTHUR

Associate for Negro Welfare, Julius Rosenwald Fund

ONE of the foremost scholars of the increasing galaxy of Negro educators at Howard University is Dr. Ernest Everett Just, Head of the Department of Zoology. Dr. Just ranks among the leading biologists in America. He was born in Charleston, S. C., August 14, 1883, of Charles Frazier and Mary Matthews Just. He prepared for college at Kimball Hall Academy, N. H., where he completed a four years' course in three years. In the class of 1907 at Dartmouth College, Dr. Just was the only person to be graduated *magna cum laude*. He won special honors in zoology and history, with honors in botany and sociology. In his freshman year he made the highest mark made by anyone in Greek. He was the Rufus Choate scholar for two years. In 1907, he began to teach at Howard University. Since 1909 he has carried on research work during the summer months at the Marine Biological Laboratory, Woods Hole, Massachusetts. In 1912, he married Miss Ethel Highwarden of Columbus, Ohio. In 1914, he received the first Spingarn Medal for his contributions to science. In 1916, Dr. Just received the Degree of Doctor of Philosophy *magna cum laude* at the University of Chicago.



Dr. Just has made numerous contributions to the physiology of development, especially on the subjects of fertilization, experimental parthenogenesis, cell division, hydration and dehydration in living cells, effect of ultra violet rays in increasing chromosome number in animals and in altering the organization of the egg with special reference to polarity.

He is one of the authors of "General Cytology," a book published in 1924. The list of authors includes among other eminent zoologists, Dr. Frank R. Lillie of the University of Chicago, Dr. T. H. Morgan, President of the National Academy of Sciences, Dr. M. H. Jacobs, Director of the Marine Biological Laboratory, Woods Hole, Massachusetts, and Dr. E. G. Conklin of Princeton University.

In 1924, Dr. Just was selected from the biologists of the world by a group of German biologists to contribute a monograph on fertilization, one of a series of monographs by specialists working on fundamental problems of the structure and function of the cell.

He is a contributor to Volume Two of Dr. Jerome Alexander's three-volume work on Colloid Chemistry. He is a collaborator of *Protoplasma*, an international journal published in Berlin, devoted to work done on the physical chemistry of the cell and of *Cytologia*, published in Japan. He is also an editor of "Physiological Zoology," and of the *Biological Bulletin*, which is the official organ of the Marine Biological Laboratory, Woods Hole, Massachusetts.

From 1920-1931, he was the Julius Rosenwald Fellow in Biology of the National Research Council. Under this grant he has engaged in research as a guest of the Kaiser Wilhelm Institute for Biology, Berlin-Dahlam, in Professor Max Hartmann's division. Later he engaged in research at the marine biological laboratories in Naples and in Sicily. In 1930, Dr. Just, at the invitation of Professor Enriques, President of the Eleventh International Congress of Zoologists, lectured at one of the general meetings of the Congress held at Padua, Italy, on, "The Role of Cortical Cytoplasm in Vital Phenomena." This lecture was based on fifty published papers written by Dr. Just.

Dr. Just is a member of the Phi Beta Kappa and Sigma Xi Fraternities, the American Society of Zoologists, the American Naturalists, the Society of Ecologists, corresponding member of the Societé des Sciences Naturelles et Mathematiques (France), and Fellow of the American Association for the Advancement of Science. In 1930, he was Vice-President of the American Society of Zoologists.

Usually there can be found in the life of a successful man some driving force strong enough to compel the greatest effort to be put forth on the part of the individual. In the case of Dr. Just, this force has been the unfaltering faith and interest of Dr. Frank R. Lillie, Chairman of the Department of Zoology, the University of Chicago. To Dr. Just, Dr. Lillie has been more than a great teacher; he has been a great friend—great in his counsel and in his fine appreciation of the intrinsic worth of an individual regardless of race or color.

In all of his work, Dr. Just has shown those elemental traits which mark the true scholar. He is unostentatious and he is entirely without affectation or self-conceit. His inherent ability, scientific training, creative imagination, and industry have been the basis for success in his particular field of inquiry.

If we are to judge his accomplishment by standards set up by men of science, it can be said that Dr. Just is an eminent scientist. If we are to judge his value to Negro education by what he has accomplished in the realm of science, it can be said that to Negro youth, especially, he demonstrates the possibility of human achievement regardless of race or color. In the language of Dean Kelly Miller in an appreciation of Dr. Just, "What boots it that Euclid was a Greek, Newton an Englishman, Marconi an Italian or Guttenburg a German? Their genius has enriched the blood of mankind regardless of place, time, race or nationality."

Negro Relief in the United States

We continue below official reports on Negro relief in widely separated cities. The picture given is encouraging—perhaps too encouraging to be altogether true. It is interesting as indicating an official attitude rather than as a cure for industrial maladjustment complicated by racial prejudice.

In reply to your letter of recent date, there is no special provision at this time exclusively for the care of destitute Negroes.

Last winter I appointed a very large committee of colored pastors and through them made direct contributions for this purpose. This year they seem to be well satisfied (at least I have heard no complaints) to receive aid through the general relief committee, namely, the Bureau for unemployment Relief, headed by Mr. Horatio C. Lloyd, whom I appointed to administer the $3,000,000 fund set up by the city.

H. A. Mackey, *Mayor,*
Philadelphia.

In reply to your letter of November 7th, I desire to state that no special program has been adopted for the relief of the Negro citizens of this municipality. The needs of the unemployed of both races will be taken care of by the several agencies of the Community Fund and the Social Service Bureau of the city. The Employment Bureau is doing all within its power to place at profitable work, both men and women, of our white and colored races. Last year a special sum was raised for the employment of labor in the clearing and cleaning of city parks. This money was divided between the members of the two races in the ratio of population.

J. Fulmer Bright, *Mayor.*
Richmond, Virginia.

I acknowledge receipt of yours of the 11th inst., asking for information concerning unemployment and relief as it relates to our Negro citizens. This work, last winter, was handled through a committee of citizens who co-operated with the Public Welfare Department of the city; the relief extending to both white and colored alike.

This winter, this relief is to be handled through our Community Fund, which extends to all the needy, both white and colored, regardless of creed.

Our Negro citizens are in a large part of a high type. Our white citizens appreciate this and understanding, as they do, the Negro's problems, we always co-operate in any move that will be helpful to both races.

E. J. Robertson, *Mayor,*
Norfolk, Virginia.

In reply to your letter of October 19th to Mayor W. E. Monteith, which was referred to me, first, the relief work for Houston is cared for by a committee appointed by the Mayor. This committee is divided into two divisions, (a) Odd Jobs Committee, which speeds up public work and every other means of providing employment, (b) a Relief Committee which directs the commissary with the assistance of the Social Service Bureau, which is an established organization in the community.

Last year about 60 per cent of the emergency relief was given to Negroes. We must say that the relief was handled fair and impartial. The Mayor's Committee is assisted by a Negro Citizens' Committee, of which I am chairman.

This year the commissary opened about about October 1st and to date there have been very few Negro applicants, due to the fact that the Fall season has offered opportunities for Negroes to work in the cotton fields, oil mills, cotton compresses, gins and wharf work. These industries will shut down about the last of this month or the middle of next and, in our opinion, the relief and unemployment situation will be worse than last year. But from all indications Houston will be able to cope with the situation for all groups.

C. W. Rice,
Houston, Texas.

On October 19th you requested of Mayor Victor J. Miller, data regarding relief plans as they affect the Negro citizens in St. Louis. Your inquiry was referred to me for reply, so you must hold me responsible for the delay. My only explanation is, that I wanted sufficient time to make the reply worthwhile.

The Mayor's action in referring the letter for reply indicates one phase of the policy of the city. In January of last year the Mayor appointed a Citizens' Committee on Relief and Employment, with complete responsibility for the work in hand. The underlying policy of the St. Louis Committee on Relief and Employment is outlined in the attached article, which appeared in the October 15th issue of the Survey.

In respect to Negro citizens, we have made no provision other than that which is made for all unemployed citizens who may be in need of assistance. To this there is the one exception of a temporary receiving home for colored homeless women, operated under the direction of the Bureau for Women.

Our relief-program includes only such new structure as appears necessary to complete and round out the existing relief machinery. The Joint Application Bureau is one such Department. Another is the Placement Department. The Third and last is a Clothing Bureau. In all of this we have studiously avoided even a semblance of segregation.

Of course, we do live in St. Louis, and we have not reached the point, when white applicants can be dealt with by Negro social workers. In staff-expansion, however, colored case-workers have been added to our normal staffs in the same proportion as white case-workers.

We can honestly contend that we are, through the Citizens' Relief Committee, prepared to care for every case of need, without regard to race, creed, or political affiliation, and to do this promptly and fully. We do not claim exemption from making the normal number of mistakes, but such mistakes are the fault of our limitation of judgment in individual instances, not because our system is faulty. There are groups, both white and colored, who "go it alone," and so we have a number of bread-line and soup-kitchen efforts, who have no relation to our centralized plan.

E. G. Steger,
Director Relief and Employment Division, Citizens' Committee on Relief and Employment, St. Louis, Mo.

At the request of the Mayor, I am answering the two questions asked in your letter of the 19th.

Question No. 1. The City voted $2,500,000 bonds for the relief of citizens of this community who were employable and had lived here one year. This money was expended by providing work on various public projects at the rate of $5 a day and while originally contemplated twelve days' work in the month, the multitude who registered for this work was so great that in the end, it averaged but six days a month.

No discrimination was made toward Negroes and no record was kept of that particular group, although many were to be seen on the various projects, working beside the Caucasians without any discrimination.

Question No. 2. This fiscal year which began July 1st, no relief by employment was given, but money has been provided for caring for the same class of people at the expense of the municipal funds by affording relief for families.

I am enclosing a copy of my program which will illustrate briefly what we are doing. Here, again, the only test is whether or not the man is a citizen, has lived here one year and has a family residing here. Many Negro citizens are working on these projects. No discrimination is made and no record is kept. They are registered as they come without question.

C. M. Wollenberg,
Director of Unemployment Relief, San Francisco.

So much for official reports. How much do they mean in fact?

In some cases, particularly in St. Louis, because of our own personal knowledge, we are satisfied that strenuous effort is being made to be fair in the distribution of relief between the races. In other cases, as in Houston, Texas, the report of a colored man who is *personna grata* to the city officials, does not impress us at all. We have many reasons to believe that the situation of colored people in Houston is most unfortunate. And throughout the United States it is unfortunately true that a reasonably fair attitude of the officials does not at all settle the problem. Because, what a race problem means in the United States and elsewhere, is that practically every person concerned with the administration and its details, is either prejudiced or the victim of prejudice. No matter what the attitude of the chief officials, the administrative officers under them, in the majority of cases, do not believe that Negroes are as much in need of relief as whites; or that they should be treated on equality with whites; or that they suffer as much as whites from degradation. And above all, these officials are satisfied that in any emergency where there is a question of giving a job to a white man or Negro, no consideration of desert or ability should be allowed to outweigh purely racial considerations.

Under these circumstances, there is absolutely no hope for the Negro in the United States from public charity and relief. This emergency ought to spell in the minds of American Negroes the last syllable of philanthropy so far as they are concerned. With 1931, the Negro ceases to be a problem of philanthropy, and becomes to himself and to the world a problem of self-help. Unless the Negro can pull himself out of the present economic struggle by his own bootstraps, he is doomed to a more terrible slavery in the future than he ever suffered in the past. There is no use quibbling over this situation. It is plain and evident truth.

The Autobiography of an Artist

By MABEL BROOKS

I WAS born in a tiny village in Maryland, Port Tobacco, in 1898. My father was an Episcopal clergyman and my mother, a cultured lady, was, prior to her marriage, a kindergarten teacher. My mother died when I was 11 years old, leaving seven small children, six of whom fell to my care, I being one of the seven. As is sometimes customary, we moved about from place to place wherever my father accepted new charges. Finally, after much buffeting about from one school to another, I succeeded in finishing my grammar school education in Cairo, Illinois, and Philadelphia, Pa. In 1915, the year of my graduation from the high school in Philadelphia, I entered the competitive examinations for a scholarship to the Pennsylvania Academy of the Fine Arts in Philadelphia. To my joy, I was awarded a scholarship for three years' study at the Academy by the Board of Education. Later, I studied at the Art Institute of Chicago where I was awarded the Barnhardt Scholarship for meritorious work. I then taught Art for eight years, first at the Florida A. and M. College in Tallahassee, then at Atlanta University in Georgia, and also in various summer schools for teachers throughout the South and Middle West.

In 1924, I secured for the benefit of my students at Atlanta University, an exhibition of paintings of the students of the Academy of Fine Arts in Philadelphia. The exhibition was held in the library of Atlanta University.

In 1925, I secured and arranged an exhibition of thirty-three famous paintings from the Metropolitan Museum of the Fine Arts in New York for the Alpha Kappa Alpha Sorority in Atlanta. The show was held in the library of Atlanta University. This unusual exhibition for Atlanta brought the white and colored races together at various times for three weeks and from the interest which it created, a Fine Arts movement was started among the white Atlantans, who later tried to take the credit for our Metropolitan exhibition.

In 1925, I painted an altar hanging in memory of my mother and exhibited it with the Independents at the Waldorf Astoria Hotel. Art critics commented favorably upon it. This inspired me so much that I determined with all of my soul to become a painter. So I set out the following year to make this a reality.

First, I studied mural painting with Ivan Olinsky in New York; later I went to Radcliffe College where I took eight graduate courses in the History of the Fine Arts under Harvard professors and one under Professor Goldsmidt of the University of Berlin. Then I entered the Junior year in the School of the Fine Arts, Department of Painting of Yale University in New Haven. The course in Mural Painting at Yale is six years long. Before I could get the degree, B. F. A. (Bachelor of Fine Arts), I was required to spend two years in residence at the University regardless of my previous training and experience. This I did, and in June of last year, 1930, I graduated with the Bachelor of Fine Arts degree in Painting, being the first Negro in the history of the University to graduate with that degree.

I studied the methods of painting of the Old Masters in oil tempera and fresco at Yale. I also took a graduate course in Buddhist Art, comprising the history and philosophy of the Buddha. My thesis for graduation was a triptych of black walnut, gessoed, gold-leafed, carved and tooled, and painted in tempera after the manner of the Old Masters of the Italian Schools of Painting. It is now at Yale. My written thesis for graduation was a heavy treatise on the origin and development of Greco-Buddhist Art in China. It is now at Yale.

A few weeks after my graduation from Yale, an eminent architect from New York became very greatly interested in my work and I am now in Italy painting an altar piece under his direction.

It is a glorius feeling that after those years of hell at Yale to have one of the greatest architects in the world hail me as a promising painter. This does not mean, even with this recognition, that my "battle" is won. It does mean, however, that I am about to glimpse some success if I am extremely careful "to carry the thing across." My great opportunity is balanced with some of the keenest hardships conceivable.

I am in a charming aristocratic, mediaeval town. The people live in much the same way as they did in the 13th and 14th Centuries. I am living and also have my studio in a very nice pensione here. The Italian family in charge have left no stone unturned for my comfort. They are a religious people and are much interested in my painting.

Gratitude

A Story

By F. WELLS

HE watched the red paper prayer curl into a thin ash snake as it was consumed on its tray. As he caressed his pipe bowl his mind travelled back two months.

It was night. He, Sen Ivan the elder, bolted the door of the "Jade Cat" and adjusted the lights. He mounted the little stairway that led to his living quarters. On the top step he paused—and turned to look at his shop: Gleaming brass work, fantastic dwarfed trees in pots, oil-smooth lacquer work, teakwood, what a heritage for his boy—and incidentally what a boy Sen Ivan the younger was, and how he had grown.

Twenty-eight years before a wee, red-brown waif had been found on Art Street. Sen, grief-marked by the loss of his wife and child, adopted the baby. Art Street was aghast, Harlem was astounded. Whoever heard of a Chinese Gentleman adopting a baby, and an abandoned colored one at that!

Sen did not question the wisdom of his deed. He educated the boy, sent him to the east, trained him until he knew Oriental art. Only a connoisseur could manage so dignified and reputable a shop as the "Jade Cat." Upon rare occasions he wondered how grateful the boy was to him. He sighed as he entered his living room. Perhaps he would never know. The boy was in the next room with his betrothed.

"I believe father is downstairs."

"Then tell me what is troubling you."

"It isn't a worry dear, just a desire to hear you say once again that you can adjust yourself to conditions here."

"Of course I can dear. It won't be so hard."

Sen the elder listened attentively.

Sen the younger continued in a slightly teasing tone:

"Nookie dear, there's a world of difference between cornpone and rice cakes. It is a far cry from Methodist spirituals to red prayer papers and plump-bellied gods. The primitive dignity of the cymbal and the jungle tum, tum of the banjo are a bit different. Can you picture my honorable father doing a buck and wing?"

Sen himself curled an age-worn mouth at this.

"Why Ivan," Nookie exclaimed, "a black man's heritage has been sacrificed."

"Perhaps. He has done an infinite bit for me and I love him. When I am with my people I feel the loss, but you understand."

"Yes. When we are married we will train our sons to love the 'Jade Cat' and revere Sen the elder's name."

Sen the elder's thoughts returned to the present. Suppression of race urges, that was gratitude. His gaunt cheeks quivered as he relit his pipe. Now they were married. It had been a happy two months. The "Jade Cat" would live on. It was time to go to his other son and his wife; time to give the boy his heritage.

Sen donned a mandarin's coat, a symphonic poem in yellow. His fine hands were steady as they lit a prayer, more steady as they lifted the overdose of sleeping potion to eager lips. He drank and then lay down to wait.

Negro Youth and the Lost Ideals

By ANDREW G. PASCHAL

ANY comparative study of Negro youth of today and yesterday must reveal a sad degeneration in aspirations, and the critic may well cry out in the pathetic words of the poet that "there has passed away a glory" from the race, for the glory of a race must ever be expressed in the ideals of the race,—ideals which are the stepping-stones to all achievements.

Negro youth of the present generation has not the temperament of Negro youth a generation ago. It has neither the incentive, the patience, the fortitude, nor any of those abstract qualities which flourished in the breast of the youth who became heir to the Great Horrors of the Past. It has nothing of the spirit of the youth of the past generations which gave to the race and nation paramount achievements in scholarship and service to Humanity. But this depreciation in the spiritual status of Negro youth of today is not without cause; there is a reason for it and along with the reason may well follow a censure. The reason is to be found in the changing environment of youth, and the censure may be justly placed upon the Negro Home.

A glance backward at the environmental conditions which affected Negro youth of the past will reveal the home, in its pure simplicity, or even in its primitiveness, as the determining factor. Here youth was inspired with a sublime and potential motive. Being not far removed from the maladies of the past, the race was singularly curious of its situation, and was actuated by righteous indignation. The history of the race was then written forcefully by experience upon the heart of every Negro parent. This was informally taught to the child, and thus the aspirations of the parents were transmitted to their children; therefore, Negro youth was inspired in whatever it undertook with a motive similar to that of the youth of old.

As has been generally the case in the educational scheme of mankind, the home was the matrix in which the mind of youth was cast. It was only natural that the youth of the past generations, being filled with potential spirituality, should succeed. Consequently, that precious few who went forth to the nation's great institutions of learning, excelled. These early pioneer Negro scholars represented men and women of purpose. They possessed the fortitude to stick and generally reached the highest attainments in the realms of scholarship; they then turned their energy and wisdom to the cause of racial uplift. This cause which was then synonymous with the cause of Humanity, they never lost sight of. Further, they realized, even in youth, that they had nothing in the way of accomplishments to sleep on, and that they must be judged rigidly on their merits; they were work incarnate; they were the embodiment of self-immolation, of an altruistic mind, and of a will of service and mutual helpfulness; they were sensible and possessed originality. All of these genial qualities of yesterday's youth were the gifts bestowed upon it by the home. Negro youth, then, to be sure, was not a perfect type of youth. It possessed its share of mischiefs, but it was, nevertheless, a youth of purpose and power.

The general knowledge and shrewdness of all youth today over that of yesterday must be readily conceded. But it is not mere knowledge that counts, but rather "knowledge functioning." Ours is an age of witty tricks. This however is not a significant point of differentiation. The great difference in Negro youth of the past and the present may be stated as the passing incentive of the race; it is the Lost Ideals—Ideals which were manifested first in the "Faith of the Fathers," and transmitted to their children who today represent the true grandeur of the race.

The present age has witnessed many vicissitudes which have directly affected Negro youth. In fact, they have completely transformed him. First, there is the change in habitat—from the rural south to the urban north. This is significant, because this northern element of the race is looked upon as being representative of the race's best foot forward. But along with the opportunities of the north are corresponding dangers.

While in the north race solidarity is partly broken down compared to its existence in the south, yet the eternal problem stands in its true aspect more perplexing than in the south, due to its deceptiveness. The Negro knows from cradle to grave that he is in the midst of an excruciating problem, but in the north, he is not likely to know it from actual experience, until he comes of age; then it bursts upon him with such suddenness and force that he hardly withstands it. This is the fate of thousands of northern Negro graduates.

(*Will you please turn to page* 69)

The Valley of the Shadow

The Late Dean Cook

GEORGE WILLIAM COOK

GEORGE WILLIAM COOK was connected with Howard University for fifty years and died last August at the age of 76. He was born a slave in Virginia in 1855, and escaped during Sheridan's Raid to Harrisburg and later to New York City. Then he came to Howard to study and was graduated in 1881. He never left Howard. He served under ten presidents: as tutor, professor, dean, business manager, secretary-treasurer, acting president, alumni Secretary and alumni trustee.

At the same time, he was active in civic affairs: three presidents of the United States appointed him to the Board of Charities of the District of Columbia. He acted as assistant in the topographical division of the Geological Survey. He established the Cottage System for the dependent colored children at Blue Plains, District of Columbia, which has since become a model for municipal administration. With all this activity, by thrift and careful investments, Mr. Cook accumulated a small competency and was known as a well-to-do-man.

From the very first, he was interested in the N. A. A. C. P. On November 4, 1914, he was elected a member of the Board of Directors and continued to serve on the Board until his death. He was for a time treasurer of the District of Columbia Branch, and at his death a member of its Executive Committee. Yet all these facts do not tell of the peculiar spirit and inspiration of this man. Something of this another hand must write.

W. E. B. D.

SHADOWS close the little neighborhood in gently tonight—Dean Cook is dead. Recovering from our first grief, we now wonder why we had not realized that Nature had already favored a man who had passed his three score years and ten. But who of those who knew and loved him could realize that a body worn by seventy-six winters could house such eternal youthfulness of spirit? Peter Pans—even those in disposition only—are not lent to many neighborhoods, and to-night we bow our heads in gratitude and sorrow.

The children ask in hushed murmurs for their friend and confidant. Was not his yard the only one that boasted a horse-chestnut tree from which little boys and girls were invited to gather at will? Never too removed to question them about those serious problems of childhood, he walked with them in understanding comradeship. Sympathy for their dilemmas, encouraging smiles for their successes, and hearty laughs for their pranks.

Nor did the many youths and maidens of his acquaintance escape his attention. He at once sensed the direction of a young man's fancy in the spring or the source of a maidenly blush. His interest in the affairs of youth was proverbial, as is attested not only by those of his intimate circle but also by the hundreds of men and women who hail Howard University as Alma Mater.

I might write a story of two men's unusual friendship of which the memory alone is beautiful. I might recount the early companionship of college days, the later association of colleagues at work for their Alma Mater and the final tie of neighbors; but words are feeble instruments to catch the spirit of such a friendship—the long summer evenings spent together on errands of mercy or the cold winter nights beguiled by the ever deluding games of solitaire or the never-ending arguments. Even now my throat constricts and I swallow a lump as I recall Dean Cook's words to his friend and colleague on a visit to a cemetery. "Come, old fellow," he said with that jovial smile cloaking the sincerity of his feeling, "let's get lots out here side by side. We've fussed through life; let's come out here and finish it up on the hill-side together."

Of the many lives he touched in simple acts of charity, we may never know. His long, enthusiastic service to the National Association for the Advancement of Colored People and his dependable cooperation in numerous welfare organizations speak for themselves. His untiring efforts toward the establishment of a training camp for Negro officers during the war period, is but an item in the long list of benefits he sought for his race. For all worthy undertaking he had renewed energy; for every accomplishment, resolution for fresh endeavor.

To-morrow the bell will toll, and they will bear him up the hill that he may rest for a while 'neath the arched ceiling of the Gothic chapel he loved so well. Howard University, who had justly rewarded a life of devotion, will wear her mourning nobly for a loyal son, a revered teacher and an able trustee. Countless acquaintances will pause in their busy day to lament the passing of a fine character. Beloved friends will grieve deeply, sincerely for the loss of a comrade. Can no one

Lavina Mott and William Henry Crogman

teach us who sorrow, the loveliness of memory?

MAY MILLER

THE CROGMANS

Ada Crogman Franklin, daughter of the late Dr. and Mrs. Crogman, writes to the editor of THE CRISIS:

"Knowing how dearly Papa loved you and how eagerly he looked forward to the coming of each issue of THE CRISIS, *I am sure it would have been a source of great happiness to him for you to write a sketch of his life in your own words. He admired your writing so greatly. Each month he used to have me read* THE CRISIS *to him from cover to cover skipping nothing except the advertising matter."*

WILLIAM HENRY CROGMAN was born in the Danish West Indies, now the Virgin Islands, in 1841. He went to sea when he was fourteen years of age with a Massachusetts captain and visited Europe, Asia and South America. In 1868, he entered the Pierce Academy in Middleboro, Mass., and as the principal said: "Accomplishing in one-quarter of the time as much as the average student did in two, mastering almost intuitively and with equal facility both mathematics and languages."

Two years later, he went South and began to teach at Claflin Academy. In the fall of 1873, he entered Atlanta University and received his A. B. degree in 1876, with the first college class. From 1878 to 1903, he was professor of Latin and Greek at Clark University, a colored Methodist institution in South Atlanta, and in the years 1903–1910, he was President of that University. On his eightieth birthday, he retired on a Carnegie pension.

Francis J. Grimké of Washington, the widely known clergyman, pays this tribute to Dr. Crogman:

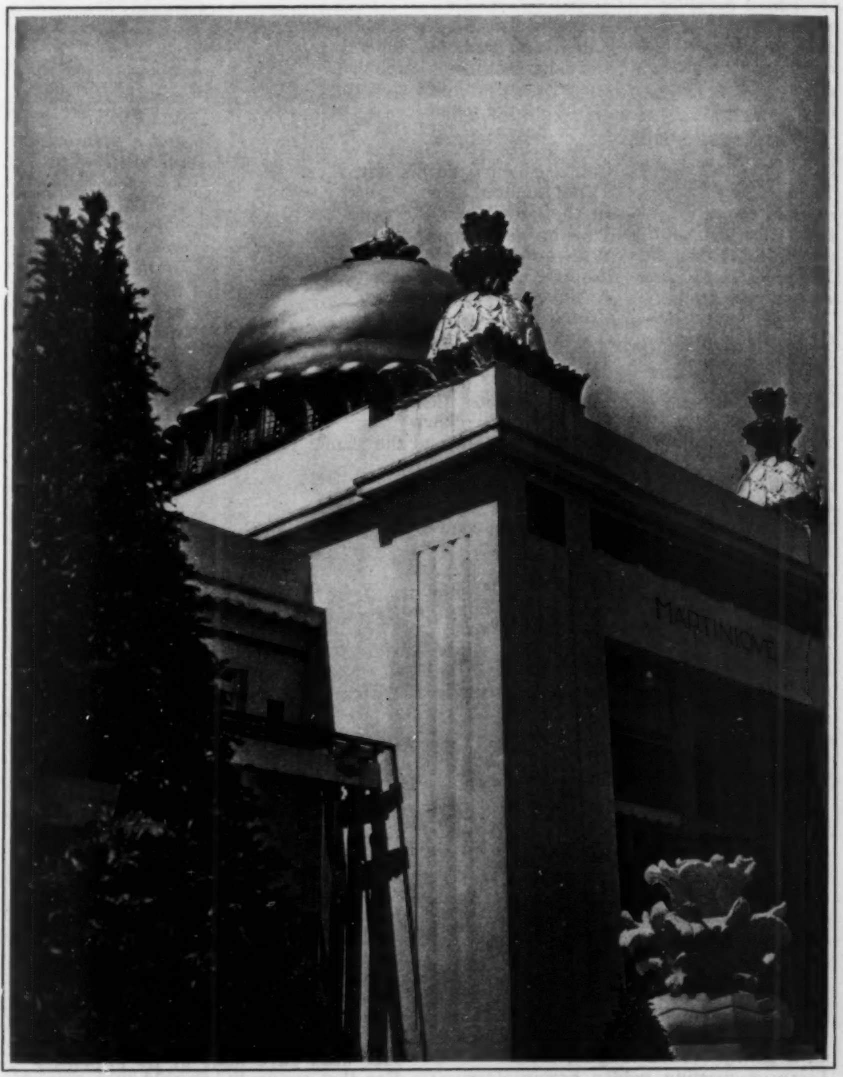
"In the death of Dr. W. H. Crogman the race has lost one of its foremost representatives in point of character, scholarship, ability, and as a thinker. We have not produced many men of this stamp. He was an honor to the Negro race, and to the human race. We are the poorer for his departure; and yet, he is not lost to us. His example, so pure, so lofty, so intimately associated with the things that are true, just, pure, lovely and of good report, is still with us, and will continue to be a source of inspiration to our young people to live nobly, to make the most of their time, talents, opportunities, for years to come.

"Just before he left Philadelphia the last time for Atlanta, and just after I had read through for the second time his 'Talks for the Times,' realizing that, in all probability, we would never meet again, after telling him how much I enjoyed reading the addresses, I said to him. 'Here is the only monument that you need after you are gone. This volume will represent you as no monument in marble or bronze will be able to do' "

Ten days after Dr. Crogman's death, his wife died. Mrs. Lavinia Mott Crogman was born in 1855, near Charlotte, North Carolina, on a farm. She became a local Presbyterian missionary at the age of fifteen and later entered Atlanta University. She married Dr. Crogman in 1878 and bore him eight children, five of whom are living: one daughter is the wife of the Editor of the *Kansas City Call;* another, the wife of Dr. R. R. Wright, Jr., of Philadelphia; a third, the wife of Dr. R. M. Brooks of Atlanta. Two sons live in Ohio and Chicago.

The joint funeral of Doctor and Mrs. Crogman took place at Atlanta in the presence of thousands of people, "rich and poor, black and white."

All this; and yet a word more to fasten the beautiful memory of this man. He was a fighter for a great cause, but he knew that real battles are not physical. When the city of Atlanta, by ordinance, separated the races on the street cars, although Dr. Crogman at the time was seventy years old and lived four miles from the city, he never again put his foot upon an Atlanta street car. He was a man of humor and broad culture. An hour or an evening spent with him was a liberal education and a benediction. It is fitting that his birthday should be a holiday on the grounds of Clark University.



The Pavilion of Martinique, French West Indies at the Colonial Exposition, Paris

THE POET'S PAGE

The Black Clown

By LANGSTON HUGHES

A DRAMATIC monologue to be done by a pure-blooded Negro in the white suit and pointed hat of a clown, to the music of piano, or orchestra:

The Mood

A gay and low-down blues. Comic entrance, like the clowns in a circus. Humorous defiance. A sudden burst of melancholy jazz, then defiance again, followed by loud joy, strutting and dancing. Then sudden sadness again. Back bent as in the fields. The slow step. The bowed head. "Nobody knows de trouble I've seen." Flinching under the whip. An old-time spiritual, syncopated. Determined to laugh. A bugle call. Gay, martial music. Walking proudly, almost prancing, gradually subdued to a slow, heavy pace. "Sometimes I Feel Like a Motherless Chile." Turning futilely from one side to the other as a harsh and bitter note creeps into the music. Tired, very tired. Backing away angrily, wiping his face. Ironically. Frantic with humilation and a feeling of helplessness. The music is like a mourning tom-tom in the dark! But out of sadness, rising to defiance and determination, a new hymn of faith echoes the fighting "Marseilleise." Tearing off his clown's suit, throwing down his fool's cap, and standing forth, straight and strong, in the clothes of a modern working man, he proclaims Freedom.

The Poem

You laugh
Because I'm poor and black and funny—
Not the same as you—
Because my mind is dull
And dice instead of books will do
For me to play with
When the day is through.

I am the fool of the whole world.
Laugh and push me down.
Only in song and laughter
I rise again—a black clown.
Strike up the music.
Let it be gay.
Only in joy
Can a clown have his day.
Three hundred years
In the cotton and the cane.
Plowing and reaping
With no gain—
Empty handed as I began.
A slave—under the whip,
Beaten and sore.
God! Give me laughter
That I can stand more.

God! Give me the spotted
Garments of a clown
So that the pain and the shame
Will not pull me down.
Freedom!
Abe Lincoln done set me free—
One little moment
To dance with glee.

Then sadness again—
No land, no house, no job,
No place to go.
Black—in a white world
Where cold winds blow.
The long struggle for life:
No schools, no work—
Not wanted here,
Not needed there.
Black—you can die.
Nobody will care—

Yet clinging to the ladder,
Round by round,
Trying to climb up.
Forever pushed down.

Day after day
White spit in my face—
Worker and clown am I
For the "civilized" race.

Nigger! Nigger! Nigger!
Scorn crushing me down.
Laugh at me! Laugh at me!
Just a black clown!
Laugh at me, then,
All the world around—
From Africa to Georgia,
I'm only a clown!

* * *

But no! Not forever
Like this will I be:
Here are the hands
That can really make me free!
Suffer and struggle.
Work, pray, and fight.
Smash my way through
To Manhood's true right.
Say to all foemen:
You can't keep me down!
Tear off the garments
That make me a clown!
Rise from the bottom,
Out of the slime!
Look at the stars yonder
Calling through time!

Cry to the world
That all might understand:
I was once a black clown
But now—
I'm a free man!

The One Exception

By GLADYS F. DEUTSCH

WITH their parrot generalizations
They'd told me the shame of the half-caste,
And the first that I met proved it false.
"May I talk with you?" asked melody
In a gently broken tongue;
I saw a questing golden brown,
With ardent hand and doe-clear eye,
Who said: "I am not shy."
She had spoken in my language
But had many other tongues.
"My father is a Dutchman,
My mother Javanese,
And at home we speak in Malay
So that all may be at ease."
Her eye veiled none of its deepness
When her mother's birth was told;
Her voice broke none of its clearness
For on origin age-old;
Her head gave none of its proudness
For that tawny living gold.
What vision held her spirit high,
What dream gave strength, gave grace,
By what dear test was truth revealed,
That she could know and welcome it,
Accepting and serene?

To a Waking Black Child

By WALTER R. ADAMS

AS from your eyes
The dark takes flight,
Open them slowly
To the full light
Lest they know burning,
Then the dark returning,
Deepened, unholy.

N. A. A. C. P. BRANCH ACTIVITIES

By ROBERT W. BAGNALL, Director of Branches

Work of the Department of Branches in 1931

THE Department of Branches reports that the staff of the Association and its executives held 764 meetings during the year, of which 665 were N.A.A.C.P. meetings, and travelled 75,551 miles.

In addition, a large number of meetings were addressed by volunteer members of the Association's Speakers Bureau. Persons serving on this Speakers Bureau were James E. Allen, Lillian Anthony, F. Katherine Bailey, Louis H. Berry, Homer S. Brown, Vernon F. Bunce, Harry E. Davis, Hubert T. Delany, C. E. Dickinson, Stanley M. Douglas, Roscoe Dungee, Geraldyne Freeland, George L. Johnson, Isadore Martin, Franklin O. Nichols, A. Philip Randolph, George S. Schuyler, Archie L. Weaver, John C. Wright, and John A. Singleton.

Unusual work was done by C. E. Dickinson of the Ohio State Conference, F. Katherine Bailey of the Indiana State Conference, and George L. Johnson and Vernon F. Bunce of the New Jersey State Conference. All of these persons travelled thousands of miles organizing new branches and stimulating existing branches. Dr. Bunce and Dr. Johnson were leaders in the successful fight against David Baird, Jr., candidate for governor, because of his support of Judge Parker, and Mr. Dickinson was active in several segregation cases in Ohio. Mrs. Bailey led the fight which resulted in the passage of an Anti-Lynching Law in Indiana.

Forty-two schools and colleges and fifty-six forums, clubs, conferences and other gatherings were addressed by members of the N.A.A.C.P. staff during the year.

State Conferences were organized in Kansas, Missouri, and Oklahoma and a Regional Conference was organized in New England. The Ohio, New Jersey and Indiana State Conferences did effective work for the Association during the year, maintaining their good record.

Intensive campaigns were conducted by the field officers in many of the principal cities and meetings were held in twenty-seven states and the District of Columbia.

Ten dormant branches were revived and twenty-three new branches were organized. Eighty-eight branches paid all of their apportionment and among them 64 paid more than their apportionment. Notable among these were Jamaica, N. Y., Brooklyn, N. Y., Kokomo, Ind., Muncie, Ind., Omaha, Neb., and Montclair, N. J.

The branches contributed a total of $39,334.91 for the national work, $30,065.36 being credited to the General Fund. This is a better showing than in 1929 or 1930. Branches visited raised an average of $225 per branch and those not visited averaged $46 per branch.

The Honor Roll Branches are here given. Those marked with an asterisk (*) gave more than their apportionment:

Decatur, Alabama*
Needles, California*
Pacific Grove, California*
~~Pasadena, California*~~
San Mateo, California
San Francisco, California*
Santa Monica, California
Tehama County, California
Hartford, Connecticut*
Dover, Delaware*
Washington, D. C.*
Tampa, Florida*
Rome, Georgia*
Savannah, Georgia*
Chicago, Illinois*
Evanston, Illinois*
Anderson, Indiana
French Lick, Indiana*
Greencastle, Indiana
Kokomo, Indiana*
Marion, Indiana*
Muncie, Indiana*
South Bend, Indiana*
Evansville, Indiana*
Ames, Iowa
Newton, Kansas*
Wichita, Kansas*
Bourbon County, Kentucky*
Frankfort, Kentucky
Baton Rouge, Louisiana*
Monroe, Louisiana*
Worcester, Massachusetts*
Berkshire County, Massachusetts
Grand Rapids, Michigan*
Saginaw, Michigan*
Duluth, Minnesota*
Omaha, Nebraska*
Bayonne, New Jersey*
Long Branch, New Jersey
Montclair, New Jersey*
Plainfield, New Jersey*
South Bergen County, New Jersey*
Trenton, New Jersey*
Westfield, New Jersey
Albuquerque, New Mexico*
Brooklyn, New York*
Dutchess County, New York*
Glen Cove, New York*
Hillburn, New York*
Jamaica, New York*
Mount Vernon, New York*
New Rochelle, New York*
Rochester, New York*
Staten Island, New York*
Akron, Ohio*
Canton, Ohio*
Cleveland, Ohio
Erie County, Ohio
Licking County, Ohio*
Zanesville, Ohio*
Chickasha, Oklahoma*
Portland, Oregon*
Allegheny Valley, Pennsylvania*
Beaver County, Pennsylvania*
Bryn Mawr, Pennsylvania*
Canonsburg, Pennsylvania
Cheyney Institute, Pennsylvania*
Erie, Pennsylvania*
Indiana County, Pennsylvania*
Lancaster, Pennsylvania*
Media, Pennsylvania*
Mercer County, Pennsylvania*
New Castle, Pennsylvania
Pittsburgh, Pennsylvania*
Scranton, Pennsylvania*
Westmoreland County, Pennsylvania*
Williamsport, Pennsylvania*
Willow Grove, Pennsylvania
Newport, Rhode Island*
Charleston, South Carolina*
Sioux Falls, South Dakota
Salt Lake City, Utah
Norfolk, Virginia*
Casper, Wyoming*

Some Things Branches Have Done In 1931

During the year many cases were fought by branches in addition to those handled by the National Office and much constructive work was done.

Saginaw, Michigan, fought a segregation case and helped in seeking to prevent the extradition of Dove Ballard to Alabama.

Cincinnati, Ohio, sought to prevent the transfer of Negro pupils to segregated schools without consent of parents and protested the designation of race in the city's civil service examinations. This Branch succeeded in getting the Cincinnati Inquirer to discontinue the use of the term "Negress." The Branch sought to get a Negro on the commission for stabilization of employment, investigated segregation in the University of Cincinnati and segregation in the swimming pool of McKinley park.

Tacoma, Washington, had segregation signs in a restaurant removed, ended segregation in a local hospital, and the use of the term "darkey" in a local daily newspaper.

Toledo, Ohio, through a conference and boycott, secured employment of six clerks in one chain store and five in another chain store.

Evanston, Illinois, ended segregation in the public school and secured the employment of a colored clerk in a tea store.

Des Moines, Iowa, won a restaurant segregation case and conducted an exhibit of Negro progress at the State Fair. This Branch also entertained the Governor of the state and members of the Legislature.

Idlewild, Michigan, investigated and corrected treatment of Negro pupils in the high schools and protested the showing of a vicious play reflecting on the Negro.

Staten Island, New York, corrected segregation in the public school.

Denver, Colorado, fought theatre and restaurant segregation cases.

South Bend, Indiana, is fighting segregation in public schools.

Media, Pennsylvania, stopped the use of the term "Negress" in a local paper.

Many of the branches have done relief work in the present emergency and in a number of cases have acted as consultants to the local committees on unemployment. They have also prevented discrimination in relief in numbers of places.

A West Indian Comes to the States

By MARGARET JEAN GROOMS

SANDO had worked in the room about an hour fixing the pulleys in the windows, weather stripping the sills and putting fresh putty around the panes. He worked deftly and neatly. I had gone to my apartment from the university early and thought that I should like to listen in on the World Series Game. I knew that the play by play description of the game would be a nuisance to some one not interested, so I hesitatingly inquired, tuning in slowly at the same time:

"Do you like baseball, Sando?"

"I like it, if I knew it," snapped he with much Spanish accent despite the fact that he looks decidedly Negroid. Then he explained, "In my home soccer and cricket are the popular games."

"Would you like to listen to this broadcast, maybe I can explain it to you?" Then I began to explain a Home-run, a Double-play, Strike, Ball and a Hit.

"They broadcast the World Series Games to Colombia, South America, for the Americans who have business interest there and I used to listen but nobody explained what they meant to me," said Sando.

"Then you are from Colombia, South America, and not the West Indies?"

"I lived both places. I used to work in the telegram office in Colombia, South America. I gave up a good job to come to the States."

"How did you happen to leave South America?"

"My brother kept writing for me to come, my father kept worrying him to send for me to come to the States. Father lives in the West Indies, he does not yet know the States, except through others. I was eager to come too. Any fellow I met in Colombia, South America, who I knew had been here, I would talk with. They all tell big lies about America."

"What did they tell you, Sando?"

"O' they say that America is God's Country! They say plenty of money here, jobs easy to get."

"I have heard that there is plenty in South America," I said rather defensively.

"Plenty of natural resources, yes, but the people haven't any sense. They do not know how to apply science to the natural resources, foreigners will take it from them—natives too ignorant," said he.

That seemed to be a sore spot, to talk about the potential industry of Sando's former home, so I changed the subject and asked him how he learned to speak English.

Market Day, Jamaica

"When I first came here a year ago I could not speak a word of English—I speak only Spanish. I had to learn to speak English quickly."

"You certainly talk plainly enough now."

"Yes, I told my brother's oldest boy—I teach him Spanish—he teach me English. He takes Spanish in high school and if he go to South America no one would know what he is talking about, same as me speak English in America," said he laughingly.

"Well, I hope you did your job as well as he did his." He looked at me with humor in his eyes.

"I am in an English-speaking country, everybody here help him do his job, the best way to learn a language is from the people not from the book," was his reply.

Meantime the league announcer continued to comment on the game, but I was hardly interested. Here I had real "source material" and I wanted to know what he had to say.

"I not comfortable in my heart," said Sando.

Some more "Blues" thought I. Just another misunderstood creature. He talked on:

"You see my baby is just the age I could enjoy playing with her now. She is five years old, if I don't soon go home she won't know me. I don't like to say I am dissatisfied, because my Brother and my Sister-in-law think I am ungrateful. But I only work here and there. When I do make five or ten dollars I send it to my wife. I don't make anything to save, my Brother gives me room and board free—what kind of independence is that? They tell me I could send for my wife and my baby to come to the States, but if my wife come, she would have to go out and work, and, she would be surprised at that. At home she is so comfortable. Home was a big house to me, four rooms—but it will look like a little house when I go back."

I tried to explain that New York was not the only American city in which he might establish himself, that the rent was high, the city crowded and that he could probably satisfy his material and spiritual desires in some other locality. But Sando would have only New York.

"Are you planning to go back soon?"

"Right now I am doing something," he told me half mysteriously. Of course I wanted to know, but I was afraid it might be something I would rather not know from the way he spoke. Anyway, I dared.

"What, then, is keeping you in America?"

"I am learning to cut cloth," he proudly told me.

"Do you mean to become a tailor?"

"Yes, when I leave here I will go home and make suits. Every gentleman likes a hand-made suit at my home. They pay big money. I know where to buy the cloth and how to cut to save material, I used to cut goods in the Indies, but when I go back I will be among the best. I can make plenty there besides, the travel and experience all help."

"Then your stay in America is giving you something worthwhile, even if you did happen here at a bad time," I consoled.

"Yes, but my Brother came here years ago, was educated here, and has now an excellent medical practice."

He was now puttying the last window.

"You certainly did a good job on those windows, no danger of winter winds now," said I.

The announcer was giving the final digest of the game, but Sando's last remarks were more informative.

"Well," said he, "my Brother keeps me so I take pride and interest in this apartment house of his."

Discipline in Negro Schools

By WILLIAM A. ROBINSON

Mr. Robinson is the recently appointed Principal of the Laboratory School of Atlanta University. He was formerly Principal of the Austin High School, Knoxville, Tenn., and before that Supervisor of Negro High Schools in the State of North Carolina.

ARTICLES that have appeared recently in magazines and newspapers have served to draw attention to the discipline situation in Negro boarding educational institutions. Among other criticisms they point out that there is considerable variance in discipline procedure from one institution to another. Evidently the point of these articles is to prove the contention that this variance of procedure shows lack of any thoughtful planning behind the discipline procedure of these schools; further that the procedure of controlling the conduct of students is limited largely to a body of "regulations" many of which are out of date in the sense that the need for them no longer exists, if it ever existed; and, finally, that generally the discipline program, if it may be called a program, is oppressive and irrational. Whatever else may be said of these accusations they have surely struck a very tender spot in our Negro boarding school administration and have occasioned much rationalizing among the more conservative administrators.

The greatest weakness of the criticism has not been in its candor or in what it set out to do, but in the fact that it merely attempts to show a diseased condition without any very successful diagnosis. The criticism has nearly all come from individuals who have never had any opportunity to experience first hand to what extent the regulations are oppressive or limit the reasonable liberty of the student nor, on the other hand, to know the institutional problems that these regulations attempt to meet.

It is interesting to note in this connection that practically no complaint has been voiced by individuals who have passed through the "system" except such organized complaint as has appeared in the recent frequency of student strikes, and especially is this interesting in the face of the fact that practically all of the Negroes of the South who have much formal education have spent from four to sixteen years in boarding schools and can speak with knowledge and authority of this "oppression" that is so recently coming to light.

It is probable that the argument has not yet been sufficiently well defined that the critics know quite what to criticize or that the supporters are not quite sure of what they desire to support.

Probably the most ardent supporters of the "old order," which to a large extent is the present order, would not deny certain general statements of fact:

1. That it is a comparatively recent idea that institutional discipline, whether in schools, orphan homes, or prisons, should be an educational procedure based upon democratic principles, that must be fitted as nearly as possible to individual needs.
2. That the introduction of the idea expressed in the preceding statement is the most difficult and troublesome discipline policy to carry out from the angle of the institution, and the larger and more complicated the institution the more difficult of administration such a policy is; while the easier method from the angle of the institution is to impose a body of uniform regulations and, in the larger and more complicated institutions, it is still easier to crystallize these regulations into some form of "military" discipline. For instance, where large numbers of students must move about it is very much easier for the institution to march these students about than to teach them to move naturally according to certain simple traffic regulations as they must move about in life situations which they will meet in a natural world outside of the institution.
3. That aside from being difficult and troublesome of administration this effort to teach naturalness is prosaic and does not always result in institutional "order" while discipline "form" is both orderly and spectacular.
4. That Puritanism, still strong in the South, has been a large factor in moulding institutional programs of discipline.
5. That as conditions change discipline systems must either change or become obsolete and obstructive.

TYPES OF INSTITUTIONS

On the other hand the most severe critics of the "oppressive" controls in Negro institutions may admit the generality that discipline procedures must vary with differing types of institutions—differing as to the age, maturity and social development of the student body; probably as to the scholastic level of the students; and certainly as to the homogeneity of the student body.

It is undoubtedly true that the public day high-school administrator and teacher face a far more serious problem of discipline than the boarding school of the same level and must face it without the privilege which the private school has of enforcing arbitrary authority. This has resulted perforce in a very rational attitude toward disciplinary control in the public high school with a more general appraisal of conduct by both student and administrator and in making discipline in the public school a matter of much prolonged scientific study and experimentation. In general in the public school discipline rather than order is the aim and discipline for the sake of the student much more than for the sake of the institution. The graduate of the public high school then is not very good grist for the authoritarian control system of the private institution.

The first apparent contention of the critics can hardly be gainsaid for there undoubtedly is great variance in discipline procedure among the Negro boarding schools. But this variance must be analyzed before it is condemned. The Negro public high school of the South is such a recent development that it is still looked upon with more or less suspicion by the colleges and the movement to discontinue the high school from the college has made, of necessity, very slow progress. The day is hardly yet past when the Negro college must create a college student body by educating it from infancy, guarding it jealously from marauders at every advancing stage of development until the survivors land in the freshman class. What then is a "College?" This question isn't so simple as it appears for there are classified under this term several types of institutions. There is first the "college" which was so named some years ago but has never succeeded in corralling more than ten or fifteen students beyond high school courses or may not yet have had any such students and is probably just now trying to meet the secondary standards of some Southern state.

Second, there is the institution that has all departments including the "model school," the "academy," and the college with the academy and the model school far more important from the numerical point of view than the small college department. Third, there is the institution that has cut off the "grades" and is either considering the move or has begun to shear away the high school, while, finally, there is the new type of southern college which is gradually coming among us, which has become, in the last four years, an institution whose student body is entirely of college grade. Consider, for instance, that the most important intercollegiate association of the lower South has just ruled that for 1929-30 member institutions must play varsity teams composed only of individuals of college grade. While the most important Negro Inter-Collegiate athletic body of the upper and border South has not yet been able to make such a ruling. Consider further the large number of "institutes," "Normal schools," and "industrial schools" which in so many cases are mere names and which educational standardization is sorting out with painful slowness.

When one is speaking, then, of discipline in Negro boarding schools one is speaking of a situation that, of necessity, varies within this hodge-podge of school types. It is hardly yet possible to discuss but one school at a time and quite impossible to include in the same discussion more than one type of school.

In defense of the criticism it may be said that while the method of procedure in matters of discipline in the varying types of boarding schools may differ it would still be quite possible that all of these schools might have the same general attitudes and policies toward producing good citizens of the institutional microcosm and evidence is lacking to prove that this is the case.

CHANGES IN TYPES

One factor that cannot be left out of any discussion of this matter is the rapidity with which some few of these schools are changing their educational emphasis and along with it the age, maturity, and source of their student bodies. Probably it is here that much of the most serious trouble in the past has sprung and here that the cloud is rising that continually threatens the present and the future with stormy outbursts.

Almost over night, for instance, Hampton has changed from the status of a state wide high school for Virginia and North Carolina, and to some extent a national Negro vocational institution, supplying for Negroes what public education in the cities and towns was still refusing them, to its present status of a first rate national college and a budding university. Its student body is today not at all comparable to that of a few years ago, and the same is true of its educational emphasis. The students who came to Hampton, the trade high school, were of two types. First there was a minority of normal high school age who came for high school advantages and to whom Hampton taught the trades rather hopelessly, if relentlessly, and who left Hampton to enter college and professional school with this "head, heart and hand," normal and industrial preparation. Also and probably in the majority were those young men and women mature in years and retarded in scholastic preparation. These latter, because they were at the "age of entry to trade," were thoroughly motivated for the vocational courses whether normal or industrial and besides were often obsessed with a zeal for education and for "helping their race" that was excellent material for the "Hampton Idea" and that never burned itself out while life lasted. Compare such a student body with the young people that Hampton receives today who have graduated from the best Negro public high schools and enter Hampton College with the democratic attitude of the public high school toward behavior patterns, and with small inclination or readiness to fit into a system of conduct control built upon authoritarianism.

This same process of change is taking place in many of our Negro schools faster than the more static faculty and administration sometimes realize and often faster than the institutional system of control is adjusted to the new situation. Given an immature student body composed largely of high school students who can agitate but cannot so easily organize or follow leadership and a set of controls that solve the institutional problems in the easiest way for the institution and then quite suddenly, as time is measured in schools, replace these with students older, and more advanced scholastically and practiced in the public high school in organizing and following student leadership; subject these latter to the authoritarian controls by which the former were governed and we have the best possible setting for—what shall we call it—a crusade of youth or a student strike? Whatever it is called depends upon the background of the observer. Age and virile maturity in student controls may be a safe element but when ghosts of the dead past haunt an institutional discipline system a conference of exorcism should be called. In all fairness to the faculties and administrations the analysis should go further and teachers and principals should not be the only ones called in to confer about the laying of the ghosts.

All Negroes educated in our Negro private schools in the past have heard of the "Board." Students today may not have to meet this mystical combination of charity, benevolence and unreasoning authority until they enter college. The "Board" usually knows little at first hand of the real spirit or calibre of the student body. It's sympathy and generosity have been worked upon by the tales of need for a depraved, neglected, unregenerate people. They send funds and they demand in return that certain precautionary measures shall be taken. There must be stringent regulations to prevent these thriftless creatures from foolishly spending money to appear well, so there must be uniforms. Indeed if the tales of poverty are true and students can afford to pay such small tuition how can the recipients of this charity afford to wear good clothing? It would be really surprising to know how many schools still receive "barrels" of cast-off clothing which Northern Mission Societies send for the poor students. In some institutions occasional need among the students may be relieved from this source but the "mission room" is now universally a place where poor or thrifty of the surrounding community come and buy old clothes for a price and money goes into the school library or science laboratory or some other school need—perhaps.

PROBLEMS OF SEX

Equally as interested is the Board in regulations preventing a natural mingling of the boy and girl students. The process of educating people to proper intermingling is thereby prevented and the Board may not know that the college students so affected have mingled freely in the public high schools under safe conditions and see no sense in having sex ugliness thrust upon them by sexy older people. Dancing—! Oh, No! Why? Well, "The Board"—

"What" said a friend of mine, a young dean in a Negro college "shall I say when the students ask me why the injunction against dancing continues?" "Shall I say that dancing is wrong or shall I merely say quite honestly to them that, at present, the 'Board' won't stand for dancing and ask their patience and cooperation until things change?"

And so on in other matters the absent "Board" must be propitiated by compulsory Bible classes for all students, compulsory work hours, and with this and that compulsion or taboo for saving an unregenerate "child people" while a really advanced administration must be embarrassed to find explanations for the regulations imposed upon the students.

Undoubtedly there is the case for institutional control. There always was and always will be the need and obligation for individuals of maturity and judgment to show the way to those who lack maturity and experience. It must be decided of course, whether the method of control should be that of authoritarianism and suppression or of developing proper social attitudes and judgments, and individual and group self control. Shall it be monarchical or democratic? And, further, how shall these methods be skillfully fitted to the needs of the group whether the group be students, children in play activities or adult groups in social situations. As schools for Negroes develop and introduce departments, equipment and activities, new to them though long established in the educational program, the problem arises to teach the conventions of these new situations. A library in a school that has never had a library introduces a whole new set of discipline problems, as does a gymnasium, shower baths, cafeterias, student clubs, etc., or even the placing of a telephone in the building for the first time.

Boarding schools, according to the scholastic level and social background of the students, face varying disciplinary problems. These problems not only vary from school to school but from individual to individual in the same school and they constantly tax the patience and ingenuity of the conscientious administrators. Any attempt to pass a blanket judgment from a distance on the methods used by individual institutions in handling these problems may be more spectacular than helpful. Nor can it be taken for granted that certain practices are culpable merely because they are not found in the old established colleges of the East.

Although some few Negro colleges have given real study to catalogue making and have revised their entire publicity program as thoroughly as they have their academic program, it is safe to say that almost universally Negro schools need a new technique of catalogue compilation. Formerly the catalogue has been in numerous cases the least authentic source of definite information about the school and its physical plant, and certainly, about its academic offerings. Much of what now appears in the catalogues of many of these schools is there because of careless revision and many things that find their way into these booklets have long been left out of the school program or ignored as a matter of regulation. If the criticisms that have been raised recently result merely in a tardy revision of obsolete catalogue materials they will have performed a desirable service.

Public Bathing in Pittsburgh

By JAMES E. JOHNSON

UNTIL the city of Pittsburgh erected a bathing pool in Highland Park, the relationships between the blacks and whites were as cordial as could be expected in a city that had been very hasty in acquiring southern tastes. Of course there had been some unpleasant feelings at times, but no one had taken these seriously. Battles for the supremacy of bathing pools had been waged, but the Negroes won the argument in the end because the Nordics found more attractive private bathing beaches, where it was utterly impossible for blacks to trouble the waters.

However, the Highland Pool was a different proposition. Here was a pool that cost the city of Pittsburgh $240,000—the most expensive one to be built by the municipality, the only pool in the city and the only one owned by the city where men and women could dip themselves in the water at the same time. In all of the remaining city owned pools, certain days were allotted for men and other days for the fair sex, so, of course, this was a grand place where both sexes could bathe at the same time. The only obstacle in the way was the Negro. To permit a black man to bathe in the pool with a white woman was out of the question. Such an obstacle could easily be put out of the way—the only thing that had to be done was to beat a couple of the Afro Americans and the rest would stay away.

The Highland Pool was one pool that the Negroes were determined they were going to use. The pool on Washington Boulevard was very small and unattractive and the new one was just over the border line in the Eleventh Ward. There was plenty of space for everyone, as the depth of the water was gauged for wading or swimming in two distinct sections of the pool. Besides, Negroes had always been free in Highland Park, so why should they stop using the facilities of the park when a bathing beach was built in its midst? They had been free to use the lake, although they had received poor service from the life guards, and they would be free to use the bathing pool. With this spirit and determination, the attacks of whites upon Negroes, when they entered the pool, were fruitless as were the treatment received from the police and the fines plastered on the blacks for having the courage to use the pool. During the first week of the life of the pool, four Negroes were arrested and fined for bathing with white folks. For the first time in the history of Highland Park, Negroes were refused entrance at certain hours. When the trouble was reported to the Director of Public Safety by the Negro leaders, they were unable to secure additional police for the protection of the dark swimmers—fifteen men were all that could be spared.

On August 20, a union picnic of the Negro Baptist churches was to be held at Highland Park and every minister in the city urged his flock to attend the picnic and be prepared to use the swimming pool. The whites were there, as they are at all Negro picnics where the park has a bathing beach, swimming and happy in the thoughts that the Negroes would watch them swim as is done at the private parks in the environs of the city. Suddenly, about twenty Negroes enter the water and everything is still peaceful, but after a while all of the Negroes except two left the pool. The whites dragged these two from the water and administered unto them a sound beating. The onlookers along the banks of the pool rushed in upon the whites and at this time the police joined in the fracas. Safety Director Clark had seen fit to have fifty officers of the law on hand that day, and one of these policemen is reported to have been badly beaten by a Negro woman. When the smoke cleared away, two white youths and five Negroes were arrested. This was the first time that any whites had been arrested for any of the disorders at the place. All but two of the Negroes were forced to pay fines. Nevertheless, the riot mentioned above was only the beginning of a series of fights between blacks and whites in the East End district that kept the police busy all day August 20. About thirteen Negroes and two whites were imprisoned for this particular day's racial antagonistic activities.

It is evident that an unseen force was behind these attacks that were made on Negroes, as the chief users of Highland Pool are Jews, Italians and foreigners. Most of these people are the neighbors of the masses of Negroes who live in the Twelfth Ward of Pittsburgh. It is intimated that the majority of the ward chairmen are not in favor of allowing Negroes the use of the pool, as are the business men of East Liberty.

Postscript

by W. E. B. Du Bois

ROSENWALD

THE death of Julius Rosenwald brings to an end a career remarkable, especially for its significance to American Negroes. As a Jew, Julius Rosenwald did not have to be initiated into the methods of race prejudice, and his philanthropic work was a crushing arraignment of the American white Christians. Knowing that the Y. M. C. A. discriminated grossly against Negroes, Rosenwald calmly offered to help pay for Negro Association buildings. To this end, he gave large sums and few people had the wit to smile at this slap in the face of white Christianity. Seeing again that the white South did not propose to build decent schoolhouses for most colored children, Rosenwald again offered to help pay for such schoolhouses, provided they were real schoolhouses and on modern lines. The South accepted his gift effusively, and never, even to this day, has apparently grasped the failure of democracy which permitted an individual of a despised race to do for the sovereign states of a great nation that which they had neither the decency nor justice to do for themselves. Beyond this, Rosenwald reached out toward public libraries and hospitals, and endowed a great fund to carry on his work after his death. He was a great man. But he was no mere philanthropist. He was rather the subtle, stinging critic of our racial democracy.

BLUNDERS

IF the paradox and futility of present civilized life is illustrated in our material problems of hunger and too much food, piled up goods and stoppage of trade, thrift and bank failures, it is even more patent in the disaster and tragedy of Scottsboro. Here are eleven people, nine black boys, poverty-stricken, ignorant, ragged, hunting for jobs, hovering on the edge of petty crime, condemned by the organized forces of society to be nothing and have nothing and know nothing. Here are two white girls, poor, drab and broken things, cast-away victims of men, with little to sell but their ravished bodies. All these and others are herded together stealing rides on a freight train. There are arrests and dirty accusations, but the real crime, the crime of America against these victims, is not mentioned.

Yet the whole world writhes at the catastrophe. Men and women all over stand ready to pull these wretched things from the grip of what we call Law. Learned counsel stands ready to help. Organizations rush up and down the land and fume and yell. And yet, little is done. The girls will be set free to go on to hell. The boys will either be murdered swiftly in cold blood; or else murdered slowly in an Alabama jail; or else be murdered a bit less quickly in the slums and streets and brothels of the South; but in any case, murdered. And why? Just because Fools have blundered and quarrelled and found no way to make Mercy and Justice free for the outcast and the wretched of this pitiable land.

LYNCHINGS

THERE have been this year thirteen or more persons lynched. I say thirteen "or more." It may have been fifteen or eighteen, but I am taking the reports of Tuskegee, which are usually just below the truth. This means that once a month in the United States mobs have seized prisoners, who in every case but one were black, and have murdered them without any attempt to find out whether they were guilty or not.

When this was said in other years, it was always assumed, despite our vehement protest, that these victims were guilty and that they had raped white women. But we have this year the astonishing findings of the "Southern Commission on the Study of Lynching" issued under the title "Lynchings and What They Mean." This committee of thirteen had a white chairman and seven other Southern white men as members, and five Negroes.

The report confirms everything that has been said against lynching by supporters of law and decency during the last twenty-five years. Namely:

Only one in every six of the persons lynched had been even accused of rape; and naturally, not all of those accused were guilty.

That white men have disguised themselves to impersonate Negroes and fasten crime upon them.

That few lynchers have been punished or even indicted.

That of the Negroes lynched, for instance, in 1930, two were innocent, not even being accused of crime; and in eleven other cases, there was grave doubt of their guilt. In the remaining five cases, while there were crimes committed, there is considerable doubt as to whether the guilty men were caught.

That in numbers of cases the members of the mob were unmasked and perfectly well-known.

That women and children were often in the mobs.

That the causes of lynching as well as of Negro crime lie in the terrible forcing of ignorance on the colored people of the South and in caste restrictions.

The report bravely concludes:

"Lynching can and will be eliminated in proportion as all elements of the population are provided opportunities for development and are accorded fundamental human rights. Whether in the field of religion, education, economics, jurisprudence, or politics, anything which looks toward this end is a factor in reducing mob violence. For, fundamentally, lynching is an expression of a basic lack of respect both for human beings and for organized society."

THE NON-PARTISAN CONFERENCE

THERE was held in December in Washington a "Non-Partisan Negro Conference" called by Congressman Oscar De Priest. It brought together speakers of all sorts and kinds, and speeches good, bad and indifferent. The general spirit, however, seemed excellent and the independence of thought, knowledge of subjects discussed and general morale were commendable.

I was invited to discuss "The Economic Condition of the Negro." When I had finished, the Chairman of the Committee on Findings, Kelly Miller, asked me if I had prepared an "economic plank." I replied that I had not known I was expected to, but that I would gladly write one, even then, if I could have a stenographer. No stenographer was forthcoming, so I returned to New York and early next morning dispatched a proposed plank by air mail, offering at the same time by telegram to send the plank by wire if necessary. I had no reply.

Below in parallel columns are my proposed plank and the planks actually adopted.

The Planks Adopted	My Proposed Plank
We warn members of the race against the specious pleas of Communism, whose basic principles are vitally at variance with our received ideals of free institutions. While no underprivileged minority may be expected to be incurious to the experiments of aggrieved groups in other parts of the world, struggling to throw off the shackles of oppression, yet the American Negro must rely for relief upon the American ideal. In the modified language of Frederick Douglas, "The Constitution is the ship, all else is the sea."	VOTED that the political power of the Negro in the future should be used mainly for his economic emancipation as follows:
A. In this day of deep depression and unemployment, of which the Negro sustains the heaviest brunt, we urge our people everywhere to be thrifty, frugal and industrious, reliable and dutiful in the performance of any task which their hands may find to do.	A. To secure a more equitable distribution of the national income among those, white and black, who do the world's work and make the world's wealth.
B. We urge the white labor world, feeling the effect of the common depression, to lay aside their customary intolerance against their Negro laborers and fellow-workers, and to evince a willingness to share with him the limited opportunities, rather than strive to exclude him on the ungenerous plea, "lest there be not enough for you and us."	B. To replace privilege and monopoly in the ownership and direction of capital by state control and greater democratic direction of industry.
C. We urge the capitalists and masters of industry to apportion fairly among black and white workers alike, both work and pay in this dark day of industrial uncertainty.	C. To encourage, especially among our own people, such co-operative organization of consumers as will offset and balance the present power of producers and help secure between production and consumption a new plan of organized industry for the benefit directly of the working classes and indirectly of all men.
	For the intelligent carrying out of this industrial program, we earnestly recommend that American Negroes give attention and thought to all movements toward social reform: to Communists and Socialists, to laborers and capitalists, and to all those who are sincerely seeking to remedy the present depression and to break down the economic color line.

In most other respects, the Findings, although inexcusably prolix, were admirable in content: Non-Partisan voting, Southern disfranchisement, the Negro in the Civil Service, Lynching, and National Aid to Education were well and sanely treated.

But the economic plank should have been the most important of all, since it treated a question paramount in pressing interest and logical weight to all others. It should have been the key plank of the conference, adopted after thought, research and long discussion. And it should have expressed the real and only reason this conference had for being: the relation of the ballot to work and wages.

The plank which I proposed was my own sincere thought, but I had no silly pride of authorship and I was sure it would be too strong medicine for some of the queasy stomachs present.

But in the name of a Merciful Heaven, why O why! did it seem necessary even to the jaded digestive system of Kelly Miller to feed the race on this one subject and at its hungriest moment, the thinnest economic flap-doodle?

CHRISTMAS FESTIVITIES

IN the last years, there has arisen in the United States a new sort of Christmas celebration centering in the annual meetings of various Negro Greek Letter fraternities and sororities. I have read and heard echoes of them before. This year, I participated in the celebration at Cincinnati.

The oldest Negro fraternity, the Alpha Phi Alpha, held its twenty-fifth anniversary. A sorority, the Alpha Kappa Alpha, met simultaneously at the University of Cincinnati; and the local chapters of the Delta Sigma Theta and Omega Psi Phi, joined in the festivities. There must have been altogether four hundred delegates and visitors who, together with the local participants, made up at least one thousand persons. There were business meetings, lectures, balls, banquets, and a pilgrimage to the grave of Paul Laurence Dunbar. Looking at it all dispassionately, what can one say of the advantages and disadvantages of such meetings?

On the credit side must certainly be put: the meeting of young educated Negroes of both sexes from nearly every state in the Union and from all the leading institutions of learning.

The business of organization, election, and setting of aims and standards.

A peculiar sense of the possibilities of colored and Negro beauty. There could be nothing more marvelous than the dark skins and lovely gowns under the lights and music of Greystone Hall. From all this came a certain new joy and hope, a feeling of power and satisfaction, a determination to look forward.

On the negative side there was little visible drinking and few if any excesses or cases of unsuitable conduct.

These are certainly great and important advantages. On the debit side must be put, however, these things:

The cost of the meeting. It must have cost $1,000 in rentals for the various places of entertainment; the travel, board and hotel expenses for four hundred people and the expense of dress, particularly of the gowns for the women, added much more.

It is difficult to see how these conferences could have cost less than $7,500, and they probably exceeded $10,000.

The resultant problem is not a matter of saving all this expense and doing away with the conferences. That would be a calamity. They are valuable. They may grow to be of indispensable value to the Negro race in America. But there is a very grave question as to whether the same thing could not be accomplished at half or even a tithe of the expense.

Our racial problem of acquaintanceship and inspiration is so tremendous and calls for so much repeated effort on our part, that it is worth while studying gravely this question of economy and costs in order that we may even increase the occasions and the advantages of such meetings.

Finally, there is the problem of snobbishness and class distinctions. These organizations set apart from the mass, the educated and fortunate, as a closed clan. They say in defense that the line drawn is not the artificial one of birth or the accidental one of wealth, and yet in a day when education is not free and depends so largely on chance and money, how far can we make its lack a dead line?

On the other hand, will not our emancipation depend on united action of those of us who know and can think? Wherefore, the question stands: Are our fraternities and sororities growing centers of leadership and ideal or more matters of dress and gayety?

There were two answers at Cincinnati: the A.K.A. gave a girl a thousand dollars to study abroad. The Alpha Phi Alpha appropriated $1,800 for its educational campaign; but it was over the protest of a young gentleman who complained:

"I thought this was a social organization!"

EIGHTY YEARS AGO

EIGHTY years ago the New York *Independent* published the following:

"Those who have heretofore doubted the correctness of our statement, because it seemed too savage to be credited, that the able and excellent pastor of Shiloh Presbyterian Church is a slave, and has for a long time been separated from his congregation and detained in Great Britain through apprehension of being reduced to bondage by the operation of the atrocious Fugitive Slave Law, will soon have their doubts removed by official evidence. A gentleman from Harvard (where Dr. Pennington was formerly settled as pastor), called at this office the other day on the purpose to show us the truly American curiosity of 'A Bill of Sale of a Doctor of Divinity.' Our friend was on his way from Maryland, where he was sent by some friends to procure the legal freedom of Dr. Pennington from the claims of his old master, whose claim to the ownership of his person had been quickened into diabolical vitality by the Fillmore Act. The mission was so far successful, that a valid bill of sale was obtained, for a satisfactory pecuniary consideration, by which the Rev. Dr. became the 'property' of John Hooker, Esq., of Farmington, who of course took the earliest opportunity to make over to his venerated Christian brother the legal title of his own body and soul.

(*Will you please turn to page* 69)

ALONG THE COLOR LINE

EUROPE

℄Clarence Cameron White is studying in Paris on a Fellowship of the Rosenwald Foundation. Recently, at the American Library, he appeared on a program with two movements from a quartet in C. Minor. Miss Marietta Alfonso of the French Opera-Comique sang four of the Negro spirituals arranged by Mr. White.

℄Lord Olivier addressed the League of Colored Peoples at Whitefield Hall, London, on color problems of the empire. He touched upon the discourtesies offered to colored people visiting London and the situation in South Africa and in the West Indies. He especially stressed freedom of land ownership and the right to enter industries.

AMERICA

℄Our attention has been called to the fact that in the December CRISIS we made some obvious mistakes in our list of Senators to be re-elected: Goldsborough is from Delaware and not from Indiana. Tydings is from Maryland, and comes up for re-election in 1933. Both voted for Parker.

℄Roland Hayes has begun his annual American tour. He sang in December with the Boston Symphony Orchestra, and received four curtain calls. His success in various parts of the country has been notable. In Los Angeles, the critic says: "Each concert has increased his following here and proven him to be a greater artist." In St. Paul, the reporter says: "He is one of the greatest singers of all time with the most complete mastery of his art."

℄The Rodman Wanamaker competition which gave five awards for Negro music in July, 1931, has been renewed for another competition to end July 15, 1932. There will be two classes: Class I, songs without words; Class II, piano compositions. The $500 prize for a symphonic work or concert suite, which was offered in 1931, has been extended to 1932.

℄The Negro has fared well this season on the stage of the New York theatre and in the movies. Paul Green's "The House of Connelly," had two colored actresses, who did the best work in the play. Another play, undistinguished in most respects, was very frank about the relations of colored men and white women in Harlem,—a theme which could not have been treated ten years ago. In the movies,

R. T. Caluza's South African Quartet, page 63

Sinclair Lewis' "Arrowsmith" has a colored character, Oliver Marchand, a physician. He is made to appear on the screen as a scientist and an honorable man, and not as a caricature. Mr. Lewis was much pleased at this portraiture.

¶ For the first time since records have been kept, more people have left the United States than entered it during a single year. This has been brought about through restriction of immigration and unemployment.

¶ It is unfortunate that the national press of the United States did not chronicle more widely the Fiftieth Anniversary of Tuskegee Institute. One gets a proper idea of it only through the Anniversary Number of the *Tuskegee Messenger*. The number contains sixty pages and is embellished with most interesting photographs and reproductions of speeches.

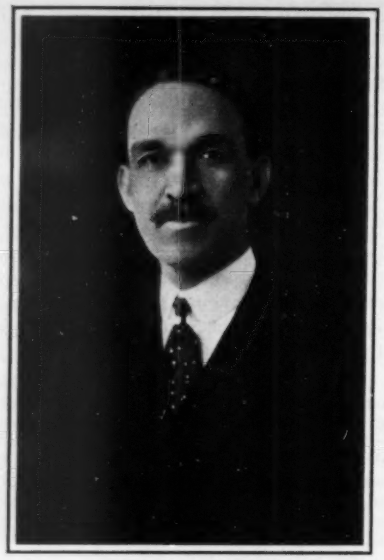
¶ The usual pre-campaign statements of political jobs given Negroes are appearing. Recently, according to the Baltimore *Afro-American*, the reports tell us that the Federal Government employs 51,010 Negroes who receive in pay $63,867,280. The largest number of these are in the Post Office, where there are 28,400 employees, and the smallest number in the Department of Justice, where there are thirty-five. Among the major appointments attributed to Mr. Hoover, are the Minister to Liberia, one Special Assistant to the Attorney-General of the United States, a Judge of the Municipal Court, a Recorder of Deeds, a Collector of Internal Revenue in New York City, four Assistant United States District Attorneys, a Business Specialist, Specialists in Education, a member of the District of Columbia Board of Public Welfare, two members of the District of Columbia Board of Education, four United States Consuls, and four Assistant United States Attorneys.

¶ The committee on Negro housing of the President's Cabinet on Home Building and Home Ownership, has issued a tentative report of 103 pages. This committee was under the chairmanship of Miss Nannie H. Burroughs, and had among its members George R. Arthur of the Rosenwald Fund, T. Arnold Hill of the Urban League, Mrs. Daisy E. Lampkin of the N.A.A.C.P., R. R. Moton of Tuskegee, John E. Nail of New York and others. The report treats of the physical aspects of Negro housing, the question of segregation, the social and economic factors, home ownership, financing and housing projects. Among the recommendations are the following:

> In view of the desperate conditions brought out in this study of Negro and other minority groups, we recommend that a National Housing Commission be appointed by the President whose function shall be to serve as a research commission, to encourage states to pass adequate housing laws, and to suggest administrative measures for enforcement of state and municipal laws.
>
> We recommend that Negroes follow the trend in urban communities and move out into subdivisions in which modern homes can be built.

TO HIRE
DENTIST
DRESS SUITS FOR HIRE 2382
2382 MODERN DRESS SUIT PARLOR 2382
TUXEDOES FOR HIRE 2
Idyl-Wyle
HYDROX ICE CREAM
LUNCHEONETTE
JAMES J. WALKER
VOTE EVERY STAR
TAILOR CLEANING 1 PRESSING 25
DRY CLEANING
PERSONALITY CIGARS
TAILORS DYEING

Harlem



Benjamin Brawley
Professor of English, Howard University, page 67

In the blighted areas we recommend that the houses which are legally condemned shall be razed or so closed that habitation cannot continue.

In the area of substantial construction we recommend that the following resources be used to create public opinion in order to establish controls among the Negroes themselves when municipal or state regulations fall down with reference to housing: Urban Leagues and other civic agencies, newspapers, neighborhood associations, business organizations, especially colored insurance companies, women's clubs, churches, Y. M. C. A.'s and parent-teachers organizations.

Because of the prevalence or influences in Negro neighborhoods which tend to destroy, we recommend that responsible, established welfare agencies include in their general program the formation of neighborhood clubs, ward organizations, and other devices to create public opinion for: Better appearances of the individual home; better aesthetic taste within the home; organization of clean-up and paint-up campaigns; beautification of lawns, the planting of trees and shrubbery; cleaner backyards and alleys.

That special conditions be given housing for people of low incomes. None of the large housing investments in America has helped the family with a total income of $25 a week.

Further recommendations include the encouragement of building and loan associations under responsible auspices and the participation of Negroes in programs for home betterment sponsored by national organizations.

We recommend the removal of legislation restrictive of Negro residence in desirable residence sections of the city where they are able to rent or purchase.

¶ Lieutenant William J. French of the United States Army, who committed suicide recently, made an enviable record in the army. It is now discovered that he had several drops of Negro blood, which seems to disturb some people . We shudder to contemplate the disturbance if all the Negro blood in this country stood revealed.

THE EAST

¶ The Pennsylvania State Negro Council recently met at Cheyney. The delegates discussed a vocational school in Philadelphia, the need of insurance against unemployment, and various state and city relief drives.

¶ Aubrey Pankey, a young colored baritone of Pittsburgh, twenty-six years of age, is studying and giving concerts in Vienna. He recently sang songs from Schubert, Straus, Quilter and others, together with Negro spirituals, at the Kleiner Konzerthaus-Saal. The Vienna papers call him a "cultivated singer" with a "glowing musical soul," singing German songs with "tact and taste." The *Mittags-Zeitung* says: "With the opening of Africa, the whites gave the Negro three gifts: Slavery, alcohol and syphillis. And now, after centuries, the blacks come to Europe and thank them, and they thank them well. They sing Schubert and Richard Straus." The *Allgemeine Zeitung* adds: "Europe tried to picture the musical Negro only as the dancing clown of a jazz band, but there are among the blacks real bearers of the best culture." Pankey is studying under the same Austrian teacher who taught Roland Hayes, Professor Lierhammer.

John M. Ross
As "The Emperor Jones"

¶ David Fontaine of the Yale School of Music was presented in a piano recital in New York City by Mr. and Mrs. E. R. Mathews. His playing showed great promise.

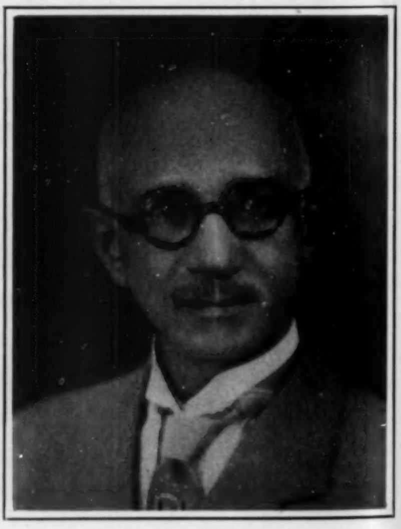
¶ Miss Ethel Toliver of New Haven stood at the head of the list for appointment as Office Investigator for the Department of Charities.

¶ A Negro player in New Haven has been winning notice in the role of O'Neill's "Emperor Jones." John McLinn Ross played the role at the Yale Theatre and received great praise. He is a large man, weighing two hundred pounds and proportionately built. He studied two years at the University of Illinois and works in the New Haven Post Office.

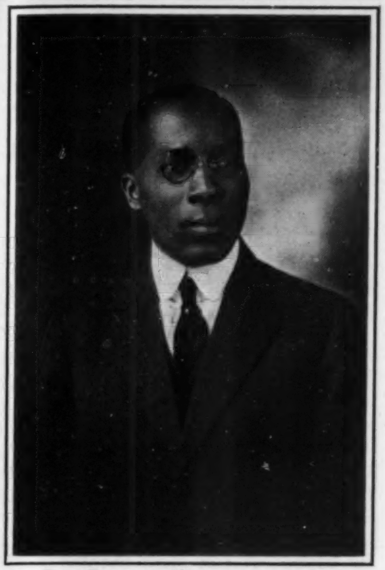
¶ The American Friends Service Committee held a conference on race relations in Germantown during January. The purpose of the conference was "to call together a small group of Friends who believe that the Society is not meeting in any adequate way the demands of the American racial situation, which situation is a flagrant denial of the spirit and teachings of Jesus." Henry J. Cadbury presided, and among the speakers were Donald R. Young of the University of Pennsylvania, Thomas E. Jones of Fisk University, Alain Locke of Howard University and W. O. Mendenhall of Friends University, Wichita.

¶ An impressive inter-racial dinner was held in Philadelphia during the tenth annual meeting of the Commission on Race Relations of the Federal Council of Churches. Bishop Clement presided and among the speakers were James Myers, Mrs. Rachel Davis Du Bois, Miss Katherine Gardiner, Dr. W. A. C. Hughes, the Rev. Harold Kingsley, and Dr. Will W. Alexander.

¶ James Lesesne Wells is exhibiting block prints at the Delphia Studio, East 57th Street, New York. There are



Dr. Henry R. Butler, page 63



Dr. Ernest Alleyne, page 64

forty exhibits. Mr. Wells was born in Atlanta in 1903 and has contributed to THE CRISIS and many periodicals. He is an instructor in the Art Department at Howard.

THE BORDER STATES

¶The colored teachers of Virginia, led by Birmingham County, are petitioning the Legislature for higher salaries. They have secured nearly two thousand signatures, and put the matter before the State Legislature in January.

¶The details of the lynching of Matthew Williams in Maryland compare with the most horrible lynchings that have ever taken place in the United States. He was accused of shooting his employer; dragged wounded from a hospital, mutilated and burned, and souvenirs of his body distributed among the onlookers.

¶Rev. J. Milton Waldron, a colored Baptist preacher, is dead at Washington. He was born in Virginia in 1862 and educated at Lincoln and at the Newton, Mass., Theological Seminary. He held pastorates for fifteen years at Jacksonville, Florida, and for twenty-two years at the Shiloh Baptist Church, Washington, where he died. Waldron was a stern and uncompromising reformer, and one of the early members of the Niagara Movement.

¶William Clarence Hueston, Assistant Solicitor in the Post Office Department at Washington, is dead. Mr. Hueston was born in Kentucky in 1880. He was educated in the public schools and Chandler College and afterward attended Chicago University. He studied law at the University of Kansas, where he was captain of the debating team. From 1924-1930 he was a magistrate in Gary, Ind., and recently was appointed to the Post Office Department. He is best known because of the program of education which he initiated for the colored Elks. He became Commissioner of Education for the Elks Grand Lodge in 1925 and established a series of oratorical contests and scholarships which gained nation-wide attention. Recently, Senator Watson of Indiana, who voted for the confirmation of Judge Parker, selected Mr. Hueston to re-establish his popularity among Negroes. Hueston made a number of speeches in the Middle West and received the appointment at Washington.

¶R. Tolakele Caluza is the leader of a quartet of South Africans who are at present students at Hampton Institute. Caluza brought his quartet to London sometime ago and made phonographic records of the Zulu folk songs. They attracted wide attention and are extraordinarily interesting and beautiful. Mr. Caluza is giving concerts with his quartet and persons wishing a unique form of entertainment would do well to secure the services of these musicians. THE CRISIS would be glad to forward any applications.

¶A. W. E. Bassette, a colored attorney at Hampton, Va., has recently won a case in the courts of Virginia against a registrar who refused to register a colored voter. The court held that the voter had shown in his answers sufficient knowledge to be registered, and that the superfluous questions asked him had nothing to do with his eligibility.

THE SOUTH EAST

¶Joseph A. Ely has been appointed Assistant Probation Officer for Broward County, Florida.

¶The Chief of Police of Atlanta has declared that the city prison of Atlanta would be a disgrace to hell, and especially its cell blocks in which Negroes are kept. Innocent persons accused of crime are incarcerated here.

¶The C. M. E. Conference of Georgia met at Toccoa and declared for better justice in the courts and that the ballot "should show no Color Line." It arraigned the State for not making the Negro school of Savannah of college grade and condemned lynching. Curiously enough, its resolutions this year were printed by the *Atlanta Constitution,* which refused to print them last year.

¶Dr. Henry R. Butler is dead at Atlanta, Ga. He was born in North Carolina in 1864, and educated there and at Lincoln University, Pa. He received his medical training at Meharry and for forty years has been a practicing physician in Atlanta, being one of the first colored physicians in the city. Together with Dr. T. H. Slater, he opened the first successful colored drug store, which had an exhibition in

ARTISTS' DIRECTORY

Who's Who

EARL A. CORNELIUS (Concert tenor; teacher of voice, theory and languages). Box 135, 181 West 135th Street, New York City.

LANGSTON HUGHES (Poet and Lecturer). Reading his own poems, now booking for his first tour of California and the West. Schools, Lodges, Churches, Clubs. For terms and dates write: Artists' Directory, The Crisis, 69 Fifth Avenue, New York City.

MAURICE HUNTER (Pantomime). Unique, impressive, original characterizations, including dramatizations of folk songs. Silent drama recitals that give vivid portrayals of unusual characters. Programs are done to musical accompaniment. Now booking for winter season. Address: 215 West 57th Street, New York City.

JOHN K. JOHNSON (Reader and Humorist). Programs are entertaining and varied, descriptive of all forms of Negro life as well as dialect. Masterly interpretations of Dunbar's works. Summer engagements arranged at reasonable rates. Address: 537 Grove St., Sewickley, Pa.

SONOMA C. TALLEY (Concert pianist; teacher of piano, voice and theory). Recitals arranged. For summer studio rates. Address: 79 St. Nicholas Place, New York City. (Telephone, BRadhurst 2-6027.)

WESLEY I. HOWARD. Concert Violinist. For terms and dates address Box 200, Hampton Institute, Hampton, Virginia.

LUVENA WALLACE DETHRIDGE (Concert soprano). Open dates for recitals. Address: Richmond, Indiana. (Telephone 2424.)

HELEN HAGAN (Concert pianist). Bachelor of Music, Yale University and graduate from the Scola Cantorum, France. Has returned to the concert stage. Recital schedule in preparation. Park Square Building, Morristown, N. J.

ORRIN C. SUTHERN (Concert organist). St. Andrew's Episcopal Church, Cleveland. Colleague of the American Guild of Organists. Address: 10214 Adams Avenue, Cleveland, Ohio. (Telephone Henderson 8302.)

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the famous Cotton States' Exposition. Dr. Butler was also active among the colored fraternal organizations, especially the Masons, whom he headed in the State of Georgia for thirty-one consecutive years. Under him the relief association was established and distributed over $2,600,000 to bereaved families. The Order also established a Masonic Home with three buildings and a farm of one hundred acres. The Order, under his jurisdiction, grew until today it has six hundred lodges, twenty-five thousand members, assets of one-half million, and no debts. Dr. Butler was a member of various other fraternities, founder of the Atlanta Medical Association, and one of the original members of the National Medical Association. He married Miss S. M. Sloan, a graduate of Spelman, and has one son, Dr. H. R. Butler, Jr., a graduate of Atlanta University and the Harvard Medical School.

THE MIDDLE SOUTH

¶ Dr. Ernest Alleyne, Professor of Obstetrics at the Meharry Medical College, has written a demonstrative quiz course in "Obstetrics and Allied Subjects." The volume of 264 pages has been adopted as a textbook at Meharry. The introduction is written by Dr. Osher Frankl of the University of Vienna. Dr. Alleyne is a graduate of the Tennessee A. and I. College and of Meharry.

¶ The 7th annual session of the National Association of Collegiate Deans and Registrars in Negro Schools will be held at Alcorn A. and M. College, Alcorn, Miss., March 9–12. Representatives from over eighty institutions are expected. F. D. Wilkinson of Howard University is the President.

¶ Fisk University will conduct a school of Graduate Study from June 9 to August 26, 1932. Only students will be enrolled who have received their Bachelor's Degree, or who have advanced senior standing. The course is intended for high school teachers, and will lead to the Master's Degree.

¶ Edward Matthews, a baritone, who has received aid and counsel from Roland Hayes, is giving concerts this winter. He was born in New York State, educated at Fisk University, and has studied in Boston. He is at present Director of Negro music at Fisk University.

¶ Little idyls of this sort continue to come out of the South: At Ingle's store, five miles west of McMinnville, Miss., the proprietor, A. J. Ingle, shot and killed a colored boy named York because the boy did not call him "Mister." Ingle was released on a bond of $5,000.

THE MIDDLE WEST

¶ The Young Peoples' movement of Lansing, Mich., is giving a loving cup to local colored students. To win the cup, the student must graduate with an average of "B." His name will then be engraved upon it and he will be given a banquet. The organization began its career by giving a Christmas play.

¶ Mrs. Eugenia T. Cox of Evanston, Ind., is dead. Mrs. Cox was born in 1878; educated in the public schools, and gave her life to her home, school and church work. She was the wife of Johnson D. Cox, Principal of the Third Avenue Public School of Evanston, and leaves three living sons; one, professor of Mathematics at Howard University; another, head of the science Department of the Attucks High School, Ind., and a third, a student at the Oberlin Conservatory of Music.

¶ T. J. Woodford is a radio artist at Kalamazoo, Michigan.

¶ George R. Garner of Chicago will be heard in the Civic Opera in February. The recital is sponsored by twenty-two civic groups.

¶ Roger Byron, of Indiana Harbor, East Chicago, who won a prize in the Hammond Times Festival of 1930, has been booked on the radio programs of the daily paper at Gary, Indiana. Miss Justine Moore, a student of Fisk University, was an artist on these programs in September.

¶ It is not often that a colored office holder, accused of wrong-doing, escapes conviction, whether guilty or not. For this reason, the acquittal of William H. Harrison, formerly member of the Illinois State Board of Paroles and Pardons, is noteworthy. He was accused of accepting bribes.

¶ Richard Barthé, of Chicago, is exhibiting a one-man show of sculpture at the Madison Avenue Gallery, New York City. He has six or eight portraits, poses which are said to show unmistakable promise. Barthé was born in Mississippi in 1900, and has studied mainly at the Chicago Art Institute. .

¶ Vachel Lindsay is dead at Springfield, Ill., at the age of fifty-two. He was one of the leading white poets of America but particularly interested in the American Negro. He has contributed to THE CRISIS a story of "The Golden Face People" and written a number of poems, like "The Congo," on Negro themes. His premature death is a great loss.

¶ It is charged that large numbers of Negroes working in the Ford plants at Detroit have been discharged because they supported Mayor Frank Murphy in the recent election. Several affidavits have come to THE CRISIS asserting that Donald J. Marshall, in charge of Negro employment, has declared in several cases that "You who voted for the Honorable Frank Murphy ought not to be insulted when I

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advise you who are out of work to go to Mayor Murphy for jobs." One man, Charlie Coar, who had worked four and one-half years for the Ford Motor Company, was told: "You know dam well that the Ford Motor Company is for Harold Emmons. To get back your jobs, you'll have to vote for Emmons."

TRANS-MISSISSIPPI

¶ Francis Doyle, established a record in the Armistice Day two-mile race at St. Paul, Minn. He is a student at the South High School

¶ Miss Ethel B. Huffman has been appointed an Assistant Supervisor of Music in the colored schools of Saint Louis, Missouri. She is the first colored woman to hold this position.

¶ Around Galena, Kansas, 12,000 men are normally employed in mining lead and zinc. About $30,000,000 of products a year are produced. Henry Love, a colored man, has re-opened an old lead mine which is bringing him a thousand dollars a week. He was formerly a miner at $50 a week. No foreign-born are employed in this field but there are large numbers of Negro miners.

¶ Homer G. Phillips, who was mentioned in the January CRISIS was not a son of Bishop Phillips of the C. M. E. Church, nor related to the family. Bishop Phillips writes us: "Attorney Phillips was killed in July, 1931. He had successfully conducted a suit for damage through the courts, and had sent his bill to his client for his services.

"Those familiar with the case say his bill was reasonable. But one morning on leaving his home for his office, while he waited for a street car busily engaged reading a morning paper, he was approached from the rear, shot in the back, and killed. Attorney Phillips was an honorable man and his tragic death was lamented by those who knew him."

THE FAR WEST

¶ Dr. S. C. Snelson, Secretary of the Oklahoma branch of the N. A. A. C. P., received recently a $25-prize for the best personal experience story published in the Oklohoma City *Times*.

¶ The Catholic Archbishop of San Antonio has explained to a correspondent that his protest against the Negro school was because "The Good Shepherd Sisters conduct an institution for delinquent girls and it would have ruined or at least very much hampered their splendid work had there been erected just across the street from the dormitories a school which necessarily would have commanded from the windows a full view of the recreation grounds, etc. You may guess the rest." We confess, we cannot possibly guess the rest, for we cannot imagine what these awful girls do on their recreation grounds.

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℄ The new President of Langston University, Oklahoma, is Dr. I. W. Young. He was born in Louisiana in 1874 and trained at Gilbert Academy and New Orleans University, where he received the degree of Doctor of Medicine. He taught school for ten years and practiced medicine for twenty-five years. He was called to the presidency of Langston University in 1923, serving four years. He was recalled for a second term in July, 1931. Langston has an enrollment of 700, of whom 500 are in the College Department. There are 47 professors and teachers, 11 of whom have the Master's Degree. The total appropriation for salaries is $97,000. B. F. Lee, a graduate of Harvard, is Dean of the College of Liberal Arts. The institution owns 400 acres, of which 60 acres are devoted to campus purposes.

WEST AFRICA

℄ There has been another revolt in the Belgian Congo, beginning in the Sankuru District, and extending to the Bena Dibele territory. Armed vessels and troops have been sent to the disturbed regions. This region is in the very center of the Congo, far removed from the Urundi-Ruanda disturbances in the extreme east. If the world were in an ordinary condition, these continued upheavals in Central Africa would call for international investigation. But what can be done in a day like this?

℄ Belgium has added 4,500 men to her Army of Occupation in the Belgian Congo because of the unrest of the natives.

℄ The Belgium Minister of Colonies, M. Crockaert, has a plan for reorganizing the Belgian Congo: the budget is to be balanced, native forces increased, and the medical service improved. The economic policy is to remain apparently as it has been.

℄ Paul Raynaud, the French Minister of the Colonies, has been in Indo-China, and comes back recommending every effort to establish better relations between whites and natives there. He says that the peril is serious for the whole world. Next month, M. Raynaud will visit West Africa and has already asked Parliament to modify the rules concerning forced labor.

℄ The four colonies of British West Africa imported, in 1930, goods to the amount of over $118,000,000. These consisted of cotton and woolen goods, hardware, food, clothes, machinery, motor-cars, gasolene and kerosene, salt, soap, liquor and tobacco. These same colonies exported goods to the value of $143,000,000. These exports consisted chiefly of cocoa, palm oil and palm kernels, ground nuts, cotton, ginger, mohagany, piassava, gold, tin, diamonds, manganese and bauxite.

(*Will you please turn to page* 69)

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THE BROWSING READER

FOUR books have come to our desk, each of which deserves a page, and they may get it some time in the future. But it seems necessary, immediately to say a word about them. They are, in order of importance:

"Readings from Negro Authors for Schools and Colleges with a Bibliography of Negro Literature." This is a book of 388 pages, published by Harcourt, Brace and Company, and edited by Otelia Cromwell, a Yale Doctor of Philosophy, and Professor of English in Miner Teachers College, District of Columbia; Lorenzo Dow Turner, a Chicago Doctor of Philosophy, and Professor of English at Fisk University; and Eva B. Dykes, a Radcliffe Doctor of Philosophy, and Associate Professor of English at Howard University.

The book is exactly what has long been needed. First of all, despite the fact that it is of goodly size and excellently manufactured, with clear type and good paper, it is nevertheless cheap enough to be within the reach of all, costing only $1.50. But beyond all this, the editing has been well and thoughtfully done. "The publication of this volume is not to present another anthology of Negro literature, but to offer for classroom study or supplementary reading, samples of types of writings by Negro authors."

The editors not only know their racial problem, but they know modern methods of teaching English and the wants and needs of young people. They have included in their selections poetry, stories, plays, essays and public addresses. They have selected among their authors not only well-known writers like Dunbar, Chestnut, Braithwaite, Claude McKay and James Weldon Johnson, but newer and less widely known figures like Sterling Brown, Esther Popel, Gertrude McBrown and Carolyn Bond Day.

The selections are thoughtful, not too long, and interesting. There are introductory essays for each set of selections, fifty pages of careful suggestions for study, short biographies of all the writers, and a full bibliography. This book deserves large use and wide distribution. It ought to be in the hands of all elementary teachers, in the libraries of all high schools, and in the individual possession of all Negro college students. It should be a frequently used book of reference in white colleges.

THE second book on our list is the Third Revised Edition of *"A Short History of the American Negro,"* by Benjamin Brawley. Mr. Brawley is a widely known colored writer who has just accepted the Chair of English at Howard University. He has written on "The Negro in Literature and Art," and on English Elizabethan literature, and has also done some poetry. But in history, he has done, first, a large and exhaustive Social History of the American Negro, and this smaller history which was published first in 1913 by the Macmillan Company, with a revised edition in 1919, a second revised edition in 1927, and now this third edition.

For a long time Carter G. Woodson's "The Negro in Our History" was the best available textbook for schools. But the later editions, and particularly the last edition of Woodson's book, make it too large and unwieldy for general use. Brawley's book has two advantages over Woodson's. It is written in clear and beautiful English, and is a small, handy volume of 311 pages. His judgments, too, are human and sympathetic. We hope to see his book widely used as a text. It costs $2.00.

VERNON LOGGINS, a white instructor in English at Columbia University, has issued from the Columbia University Press a volume on *"The Negro Author, His Development in America."* This is a rather large volume (480 pages, costing $5.00), but it is based on sincere, and on the whole, sympathetic understanding and knowledge. Perhaps a quotation from his concluding chapter will best show the spirit of the author:

"The Negro author is determined to hold on. If his evolution continues, he will in time write works which will fulfill the promise of the creation of his folk ancestors.

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THE last book is George Schuyler's *"Slaves Today,"* published by Brewer, Warren and Putman, and selling for $2.50. We place this book last because we like it least. And frankly, we are sorry that George Schuyler wrote it. Schuyler is a militant, outspoken man, with the courage to stand up against surrounding convention. He has knocked and laughed at the foibles of his race and of white folk, without quibble or apology. But in all of his writings, save this, he stood upon the solid ground of personal knowledge. He knew America. Now suddenly, he rushes off on a trip to Africa and while he is still the keen investigator and truthful reporter, he misses his background. He does not realize the history of Liberia, and of present-day imperialism and industry in Africa. The story of forced labor in Liberia is not new. It has been well known and officially reported. Colonel Charles Young, while American military attaché in Liberia, sent official reports on the subject to the United States Government, which were ignored. The English have been perfectly well aware of conditions but said nothing because they were doing exactly the same thing in their own colonies, and they knew that in Africa forced labor of the blacks was the rule and not the exception. Lady Simon in her book on slavery, published in 1929, showed slavery all over Africa, and in many parts of Asia. She notes at least four million slaves, and says that number may exceed six million.

Does this excuse Liberia? No, but it explains the situation and without that explanation Liberia cannot be understood. Here is a country, hemmed in as only a small, helpless group of internationally despised people can be. The raw material which they raise is at the mercy of foreign manufacturers, foreign merchants, and shipping combines. The goods which they import are high-priced and weighed down with transport charges. Capital can only be gotten at exorbitant interest. There is the well-known story of Liberia's attempt in 1871 to borrow $500,000 of England. She actually paid over $400,000 with interest on this loan and received not more than $135,000.

Time after time, Liberia has tried to get her head above water by production and trade. But her sugar was driven out of the market by tariffs and bonuses, her piassava was choked out by freight charges, her coffee ruined by lack of proper machinery, and her palm oil hammered down to almost nothing in the open market. At the same time, Germany, France and England made determined efforts to seize her territory and succeeded in taking away more than half of it. There

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Harry Hansen in the *N. Y. World Telegram:*

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was only one thing that Liberia had left, and that was her native labor. She could not use it herself because she had no capital. She was beset by England, France and Spain to allow them to use it. It was dangerous to refuse and be accused of "backward development." She got into the habit of selling labor, particularly to the Spanish, and this became often the only available cash revenue outside customs. She was guilty, but she was not nearly as guilty as Spain, Belgium, France and England. And to picture Liberia as a land of slaves, and say nothing about her background and surroundings, is both unfortunate and untrue. What Mr. Schuyler ought yet to do is to study Liberian history and the economics of West Africa. The men who have made Liberia, Roberts, Russwurm, Johnson, Barclay and others, are as fine a set of gifted and devoted human beings as ever worked at the problem of human uplift. They deserve recognition.

The Negro Year Book. An American Encyclopedia of the Negro. 1931–1932. By Monroe N. Work. Tuskegee Institute.

AFTER a lapse of six years, a new edition of the Negro Year Book has been issued and is very welcome. It is an annual encyclopedia of the Negro race and contains an immense amount of valuable information.

It does not seem to THE CRISIS that the work of the National Association for the Advancement of Colored People receives due credit in this publication. We are not mentioned in connection with the Pan African Congress, or the Detroit Sweet case, or the Segregation ordinances, and our whole effort in the Anti-lynching Campaign seems to be forgotten. On the other hand, and quite properly, the National Association of Colored Women, and the Business League receive sections, and the local branches of the Urban League are listed.

There are numerous typographical errors; for instance: The Blessed Martin De Porres was not "beautified" by the Church but "beatified", (page 10) and Latino was named "Juan" and not "Jaun", (page 457).

Despite all this, the volume of 544 pages is packed with facts which can be found nowhere else, and it is an indispensable book for the library of every colored man and everyone else interested in the Negro problem.

NEGRO YOUTH

(*Continued from page* 49)

Simultaneously with this change in habitat has gone forth the doctrine "We Are All Americans," and Negro youth has interpreted it as meaning the loss of all his racial identity. These and other factors at work have produced a youth of today with a distorted and perverse mind, so far as the race is concerned.

If it be true that Negro youth has lost its racial incentive—its Ideals, what, then, are the ideals of Negro youth? To know the Ideals of Negro youth one needs but to know the things which this age and nation ardently craves, for the Ideals of Colored Youth are the American Ideals, the ideals of white youth, which ideals may be epitomized in the word Materialism.

POSTSCRIPT

(*Continued from page* 59)

"We hope that Dr. Pennington will now lose no time in returning to his own native land, and to the church of which the Holy Ghost has made him the overseer. And it strikes us as a fitting arrangement, that he should first receive his deed of emancipation in his own country, and publicly in his own city, in the presence of a solemn assembly, such as the occasion would doubtless convene.

"We heartily congratulate the Christian people of Shiloh Church on the prospect of their pastor's return under circumstances so satisfactory. His Presbytery, too, will doubtless rejoice to welcome back their exiled brother, who will easily forget any apparent indifference they may have shown to his case. The ancient University of Heidelberg, in Germany, which honored itself in worthily honoring him with the degree of Doctor of Divinity, will exult in the intelligence of his deliverance from the yoke of slavery. May we not hope that Dr. Pennington's presence among us, and his testimony as to the horrible cruelty of the Fugitive Slave Law, will awaken some relentings even in those distinguished ministers who have heretofore maintained that fugitive slaves are an offense among us, and that they ought to be delivered back to bondage again?

"P. S. Since the above was in type we have received the following letter from Mr. Hooker, explaining the whole affair. The parties in Scotland who have achieved this triumph, are naturally desirous of having it first celebrated among their own community. But we still hope that there will be, either by the Third Presbytery or some other body, a suitable public recognition of so great an event. And when we recur to the mental anxiety and humiliation which this good man and honored minister of the gospel has endured for so many years, we are again amazed at the apathy with which such things are regarded by the Christians of New York."

What else can more vividly portray the advance of the American Negro?

COLOR LINE

(*Continued from page* 66)

¶ The Gold Coast, British West Africa, has been producing gold for more than two centuries. Early in the Eighteenth Century it was sending out a million dollars a year, and between 1700–1900, shipped gold to a total value of $500,000,000. During the Twentieth Century, more than $150,000,000 worth has been exported. Nevertheless, the gold resources of the Colony have hardly begun to be developed. This so-called banquett is 120 miles long and 15 miles wide.

SOUTH AFRICA

¶ George Nice, a Zulu war veteran, is dead at the age of 74. He was formerly in the army service corps and drove the Prince Imperial son of Napoleon III, the first ten miles to the clearing station during the Zulu war. The Prince was killed by the Zulus in this campaign.

¶ In Natal, South Africa, a new native code has been promulgated by the government which allows Zulu women to own property, changes the divorce laws, and permits the use of attorneys in certain cases.

¶ In the Transvaal, South Africa, the provincial government has worked out a very beautiful arrangement with the cities for the hiring of white and colored labor. The cities must employ one white man for every five natives, and the government will bear half the difference between the cost of the white men and the native laborer, for the first year, and a smaller contribution for the second and third years. White men will get six shillings a day and natives three shillings.

EAST AFRICA

¶ The Crown Prince of Abyssinia has started on a round of official visits to Egypt, Great Britain, France, Italy and Switzerland. He has already been received by the King of Egypt. These visits are a return courtesy for the embassies sent to the coronation.

¶ Sultan Musinga, who has reigned forty-six years over Ruanda, has been deposed. Ruanda was formerly a part of German East Africa but was given to Belgium after the war. Musinga opposed the Belgiums, and his son has been made Sultan in his stead. Ruanda is a large highland country and has been a center of native unrest since the war.

WEST INDIES

¶ Mr. Erskine R. L. Ward, a colored member of the Bar in Barbadoes, British West Indies, has recently been appointed Police Magistrate at Bridgetown, the capital of the island. He was called to the bar by Middle Temple, London, England, and was formerly a member of the Barbadoes Legislature. The present position pays $2,000 a year.

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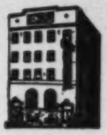

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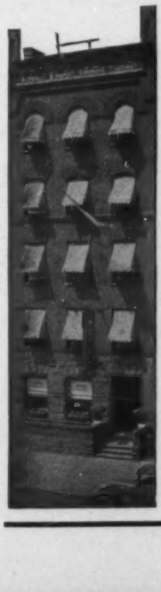

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